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REPRESENTING THIRTY-NINE EVANGELICAL COMMUNIONS AND FIFTY-SIX STATE AND PROVINCIAL COUNCILS

Board of Editors: THE INTERNATIONAL COUNCIL STAFF.

A SOLILOQUY

I am the *International Journal*. I am happy, because I live to serve. Every month my job is to bring cheer and goodwill, inspiration for the soul and practical helpfulness for the task. I am democratic in spirit, for I go alike to rich and poor, the educated and those whose educational opportunities have been less, the large church and the small. I cater to no sect, except protestantism, to no creed, except evangelical Christianity.

* * *

This month my cup of joy is overflowing. Christmas always excites me like a little child. It must be because my ministry is largely to the children, —through you, my reader friends! Just look at the picture on my cover. Some may see in it only a woman holding a baby, but to me it has a world of meaning. In that mother's face and attitude is wrapped up all the wonder and hope, the ecstacy and the pain, which is the *joy* of being mothers of children,—and fathers. . . . Yes, and also teachers! Note the child's attitude of trust and dependence. That is the *responsibility* of being parents, — and teachers. Of such is the spirit of Christmas.

* * *

I try this month to help you make Christmas most worthwhile for those to whom you minister. Read what Mrs. Powell and Mr. Sanders have to say about a unified program for the season,—for churches, both large and small. As you are thinking of what to give for Christmas, let Mr. Lobingier talk to you about *toys*, Mrs. McKibben about *pictures*, Miss Stooker and Mr. Burkhart about *books*. Did you ever before realize how serious is the business of selecting presents . . . and how little their value depends on price?

* * *

Experience has taught me that the key to religious education is the home. That's why I try to bring each month a heart message to parents. They will appreciate the gift suggestions. Then there is the delightful article by Mrs. Court! When you get through reading *that* you will be glad that Mrs. Court will write again soon on this important matter of helping parents in their task of religious education. Won't you, my friend, see to it that a few of *your* friends have an opportunity to read these suggestions?

* * *

Of all the joys which come to me, one of the greatest is my ministry to the small church,—because there are so many of them and because they need me so. (Perchance also because most of the members of my Board of Editors had their foundations in faith and experience in the small church!). While most of what I say is of help to small churches as well as large, there are special messages this month just for the small church, from Mr. Katterjohn and Mr. Sanders. If you are inclined to say *it can't be done*, read their suggestions! Discuss them in your next teachers' meeting.

* * *

Please forgive this long speech. I have spoken thus so that you might understand me better and use me more. My aim is to help you. I am the *International Journal*.

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EDITORIAL

What Organization Is For

IT used to be said, "When a Greek meets a Greek then comes the tug of war. But when two modern Greeks meet they do not start a war, they start a restaurant." It took a long time to learn that lesson in organization.

In every situation involving more than one force, factor or person, one of several conditions, or a combination of them, must obtain. There may be a collision with friction and destruction, or there may be a dissipation with a waste of energy or there may be an organization by which power is delivered and applied to the furtherance of a desired end.

In human history mankind has achieved preservation, protection, enrichment of life and fuller realization of personality by the control and organization of natural environment and of human relationship.

The engineer who bores a tunnel or digs a canal or harnesses a waterfall by a skilful control of natural forces has not a more difficult task than the social engineer who seeks so to control and organize human factors that a worthwhile society shall result.

The International Council has such an engineering task. In the field of religious education there are almost unlimited factors and forces. We must learn how to prevent friction and waste and we must discover through skilful control and organization the way to power.

In other words, we have a problem in working together. We must solve that problem before we can fully mobilize and utilize our vast resources of personality and possessions in the building of a Christian civilization.

To this problem we must specifically apply ourselves.

"Get together, 'tis the summons of the hour;
Get together, greatly multiply our power;
Get together, flagrant faults still need correction;
Get together, mighty tasks now call for action;
Get together, 'tis the Master's clarion call;
Get together, interlock our hands, our hearts, our all;
Get together now and help to win the world."

"Sing, for It is Christmas!"

All the world called, "Sing with us, for it is Christmas!"

But the pictures seared upon my heart quenched the song. Pictures, O Christ, such pictures!

Christmas tinsel, and the fingers of disinherited children who toil eternities in sunless rooms to create it and of greed that fattens on it.

Men of wealth and men of sweaty toil whose elbows touch in singing, "Peace on Earth," and whose eyes next day in our war of class with class, stab each other in the unspoken snarl, "You wretch, I'll get you yet."

A circle of churchmen and respectable citizens, and in the center a tree with a strangling victim dangling from a limb, whose guilt is proven only by a mad guess.

A city, indulging an orgy of hatred for another people because their ancestors disagreed about taxes.

Then still more deeply etched, other pictures, these,—

A tenement urchin sharing with one more wretched than himself an apple from the gutter.

A child of wealth playing joyously with the gardener's son until her mother builds a barrier of class hate athwart their game.

A high school of white youth accepting happily a dozen colored students until their parents give their souls the spiritual deformity of color pride.

A lad speaking to the picture of the Boy Jesus and saying, "O Lad of Galilee, if I can help in anything you want to do in this world, count on me!"

Then my heart sang, for Something said to me that *whatever is native to the soul of childhood and youth,* when that soul is unspoiled by the falsehoods and futilities of an acquisitive society, *will some day control the life of man and thus remake the world.*

While my lips sang for The-Christmas-That-Now-Is my soul chanted the jubilant over-tones of The-Christmas-That-Is-To-Be.

—P. R. H.

Ethics in Religious Education

WHY is it that a public school superintendent who is progressive educationally for six days in the week, goes *contentedly* on Sunday into the one-room school of which he is superintendent?

Why is it that the public school supervisor who holds the reins tightly for six days in the week, permits some of the same teachers to come, or not, on Sunday with little or no preparation?

Why is it that an individual feels bound by a contract which he has made with a public school but unfeelingly cancels on short notice a contract made with a religious school?

Why is it that business and professional men who would not stoop to do anything which is not ethically sound in business, do not hesitate to break their word to the church because they have, perchance, "changed their minds"?

How is it that business and professional men can be responsible at the same time for sane, strong business and community activities, and inadequate, ineffectual rivalrous religious agencies and activities?

Until men and women carry actively into their religious organizations the same vision, sagacity, acumen and ethics which characterize their professional success, we shall continue to hear deacons and official members who are to a large extent responsible for the religious educational advantages, or disadvantages, of childhood and youth, irresponsibly remark, "Well, if I ran my business as our church is run, I would be on the rocks in no time."

Is not this a fertile field for adult religious education in the church school?

Sentimentalism

SENTIMENT—the response of the emotions to the appeal of human nature—is cheap, but so are many other good things. Many of the best leaders of the world were rich in it. Homer's chieftains wept easily. So did Shakespeare's heroes. Adam and

Eve shed "some natural tears" when they left the paradise which Milton imagined. A heart accessible to pathos, to natural beauty, to religion, was a chief requisite for the protagonist of victorian literature.

Americans do not weep easily; but if they make equivalent responses to sentiment, that should not be held against them. It is better to be creatures of strong sentiment, with the author of "The Rosary," than to see the world only as it is portrayed by the pens of Bernard Shaw and Anatole France. The first is deplorable; the second is dangerous. One should deeply regret the day when a simple story of honest American manhood winning a sparkling sweetheart lost all power to lull one's critical faculty and warm one's heart. It can easily be doubted whether any literature ever had too much of honest sentiment in it.

Because psychology has shown what happens in the brain when a man falls in love, and anthropology has traced marriage to a care for property rights, will the reasonable romantic youth therefore be persuaded that the sweet and chivalrous passion which leads him to mingle reverence with desire for the object of his affections, is nothing but an idealized property sense?

Life is full of the idyllic. Are we to suspect the idyllic in religion when we find it? One cannot divorce warm feeling from cool intelligence. The religious educator, more than anyone else, must face the problem of educating the emotions. We must teach youth how to "let the heart feel."

Too Much Faith

MOST parents send their children to church school with a purpose. They want them to have education in religion. Their motives are sincere, and they wish for their children only the best.

Yet how inconsistent it is that their concern stops when the children leave the front door. The church school itself, with its officers and teachers, its lesson material, and its rooms and equipment is given scarcely a thought. Urgent requests that parents visit the school are ignored. Special occasions to which fathers and mothers are invited usually bring out only a sprinkling of mothers, whose attitudes show that they are uncomfortable in this unfamiliar environment.

Visits to the church school should form a part of every parent's care for his children. It does matter, and matter much who the child's teacher is, and how he is being taught. Such visits should yield at least the following results. They will help parents to understand the modern methods in church-school work. They will serve to bring the parents into acquaintance with that important person in the child's life, the church-school teacher. They will enable the parent to see the child's reaction to the work in the class, and its social situation. The child will be impressed with the importance of the church school if the parent gives this attention to it.

To be sure, the parent who under present conditions should choose to take a vital interest in his child's class and venture to make some suggestions, would risk being regarded as a meddler. But that is only because the procedure would be so unusual. This attitude would soon be changed if parents showed a little less blind faith and a little more cooperative friendliness toward the teachers of their children.

One More Law for Religion

THERE is nothing more characteristic of our time than the resort to legal processes to correct the ills of society. North Dakota recently enacted the following law:

"It shall be the duty of the School Board, Board of Trustees, or Board of Education of every school district, and the President of each and every institution of higher education in the State, to display a placard containing the Ten Commandments of the Christian Religion in a conspicuous place in every school room, class room or other place in said school where classes convene for instruction."

Here is a sincere desire to make religion a more widely recognized value in society. The motive lying back of this statute is entirely worthy, but the method of bringing about the desired results may be seriously questioned. It reminds one of Mayor Thompson's political campaign to develop one hundred per cent Americanism by placing Washington's picture in the public schools of Chicago. The mere displaying of placards, the reading of a few verses of scripture, the repetition of the Lord's prayer, or other relatively incidental activities in the public school, will not satisfy very long the rising tide of interest in religion. Both the church and the state have a common interest in those values that are basic to the development of worthy citizenship. If religion is of such importance that it should be given incidental recognition in school buildings, it is of sufficient importance to be given its rightful place in the curriculum.

Business in Religion

MR. Edwin Merton McBrier, a Christian layman and retired capitalist, is reported to have declared at a recent meeting of the Men's Church League in New York City that lack of business administration in handling church matters is a reason why many wealthy men do not give money to churches and religious organizations.

"I have got thousands of dollars to give to the church," Mr. McBrier is quoted as saying, "but I don't know how to give it, and I also have time to give to the church but I don't know how to function. I have grave doubts when I write a check for $5,000 as to whether it is really going to do anything for God, because of the machinery. There are more laymen than you know who are anxious to do something worthwhile for the church, but they are sick and tired of giving money to a machine that does not grind out any grist."

Mr. McBrier's statement is a challenge to every one who is in any way responsible for the management of a church or any organization related to it. There is a sacred obligation resting on those who handle church funds to see that they are not wasted but that they yield definite results.

A prominent Christian layman recently stated that when asked to contribute to some form of church work he satisfied himself on two points before giving: *first*, that the work is not merely good or worthwhile, but absolutely essential to the fulfilling of the Lord's prayer, "Thy kingdom come, Thy will be done on earth"; and, *second*, that the organization is so efficiently administered that every dollar invested in it will bring large dividends in Christian character and the advancement of Christ's kingdom.

The time has come for every church organization to accept this challenge and meet this test.

Weekday Religious Education From a Catholic View Point

IN the September issue of the magazine *Thought*, there appears an article by the Reverend James H. Ryan of the Catholic Welfare Council, entitled, "The Weekday Religious Education Movement." In this article Doctor Ryan reviews from the Catholic point of view the rise, development and present status of the Weekday idea. His analysis of the situation is excellent and in the main his attitude is sympathetic as evidenced by these words:

"When we fully appreciate the fact that approximately fifty per cent of Catholic children do not attend a parish school in any given year, the religious and educational possibilities of the weekday school appear to be as important from the Catholic as from the Protestant point of view. It is argued, moreover, that as citizens and tax-payers, we are in no small degree responsible for the trend of public education. Should it eventually become anti-Christian and anti-religious, a direct menace to the religious life of the nation, Catholics must bear their share of blame for these results."

The following statement will interest those considering types of organization: "It would be difficult to predict which particular type of weekday school organization will be most generally adopted. Some leaders favor the Denominational type, others the Community Non-Denominational type, depending to a large extent on the denomination to which they belong. The differences in communities trying out the weekday church school idea are so marked that it appears to be impossible to work out and impose a plan that can be accepted nationally. Certainly, if the movement is to obtain Catholic support, it will not be by an acceptance of the Interdenominational Community Type of School."

As to the relation of weekday church schools to the parish-school system, Doctor Ryan makes this significant statement: "On the other hand, it is unthinkable that the Catholic church under any circumstances will consent to give up its private religious schools in favor of the weekday church schools . . . . . This does not mean that the church may not be willing to use the weekday church school as an auxiliary of the parish-school. The problem of reaching the millions who do not attend parish schools is a serious one. Efforts are being made to educate them but every one acquainted with the situation knows that we have not met the needs in a satisfactory manner. Whether the weekday church school is an answer, partial or complete to this question, only experience can show."

Christmas Morning

THE bells ring clear as bugle note,
Sweet song is thrilling every throat,
'Tis welcome Christmas morning!
Oh, never yet was morn so fair,
Such silent music in the air,
'Tis merry Christmas morning!
Dear day of all days in the year,
Dear day of song, good will and cheer,
'Tis golden Christmas morning!
The hope, the faith, the love that is,
The peace, the holy promises,
'Tis glorious Christmas morning!
—*Joaquin Miller.*

Education as Life

IN an article in this issue, Mr. Lobingier contends that it makes a great difference from an educational viewpoint what kind of toys our children play with. Not only are habits and skills acquired in the performance of the activities of play, but certain attitudes and mind-sets are formed which may influence the whole of life.

This is another example of the remarkable way in which education is taking hold of every opportunity which life affords. The early dream of the educator that education might become *life* is being surpassed in that all of life is becoming *education*. This broadening of the concept of education is the despair of those who cannot dissociate teaching from a formal school,—and the hope of those who have been discouraged with the seeming futility of formal education. As Mr. Lobingier points out, it is becoming more and more clear that the home cannot relegate the entire educational task to a school, but must assume its own very definite responsibility.

Journal Continues Under Board of Editors

THAT the *Journal* as now edited by the International Council Staff is meeting with enthusiastic approval is indicated by letters received from readers in all parts of the country. A state secretary extends his "hearty congratulations on the October and November issues." An old Sunday school worker expresses his delight with the November *Journal*, and adds, "The contents of many recent issues have been fine, but this number does the Staff especial credit." The director of religious education in a large city church which takes a number of copies of the *Journal* writes, "The International office is getting out a mighty good publication. The last two numbers seem to be the best. We have an increasing demand in our whole church for the *Journal*." Even more substantial approval is shown by the large number of new subscriptions and renewals that are coming in.

The *Journal* will continue to be edited by a Board of Editors composed of the members of the International Council Staff and their assistants, under the leadership of Mr. Paul H. Vieth as chairman. The Board of Editors is eager to make the *Journal* more interesting and helpful, and would greatly appreciate constructive criticisms and suggestions from the field. We consider every reader a member of the *Journal* family, and a partner with us in this cooperative enterprise, of all, by all, for all.

HUGH S. MAGILL,
General Secretary.

The Christ of the Teaching Process

[We asked a number of denominational leaders, "What is the most needed emphasis in present day religious education?" Reverend Keppel, Executive Secretary of Religious Education for the Evangelical Synod, gives his answer in this editorial.—EDITORS.]

THE most needed emphasis in present day religious education is *Jesus Christ.* Nowhere more than in our educational program are we in danger of losing Him. He has already become considerably obscured, crowded into the background—not His teachings, not His life principles, but *Himself.* If it were merely a matter of traditional adherence it would not be of vital concern. But it is decidedly more than that. Jesus, the living Personality, is Himself, *as Personality,* the unique life force that Christianity has liberated whenever it has become a potent factor in human experience. Historically, the measure of Christianity's power has been in direct proportion to the degree of clearness with which He has been apprehended by His followers.

Now the obscuring of Jesus has not by any means come about deliberately and perhaps not even consciously. Immediate needs in this or that direction have so occupied the focus of our attention that we have permitted our perspective of values to become disturbed. We have come to "take for granted" what is primary, and to lay the major emphasis of our promotional and educational effort on what is essentially secondary. In view of certain urgent practical needs, for example, the less immediately urgent and practical training unit on the "Life of Christ" has been relegated to the list of electives in the Standard Training Course. This is but a random illustration. Generally it is the tacit omission of the primary emphasis that reveals the situation to the careful observer.

BUT this Jesus, the Living Christ, is the distinctive *trust* of the Christian Church, her supreme contribution to humanity. To reveal Him, as the life-regenerating One, is her unique mission. Only He can engender life; not she. He, as the Living One, becomes the creative Force; the Church, though she protest her allegiance to Him, and though she nurture meticulously every Christian virtue, has not within herself the power to bestow life. By a skillful educational approach she may succeed in simulating many of the external manifestations of Christian conduct—but humanity needs more than that to be saved. "He that hath the Son, hath life." "Because He lives, we shall live also."—It is unquestionably *personal,* this original interpretation. Is it antiquated?

How far we have lost the appreciation for these essentially spiritual personality values is strikingly evident in the common tendency, sadly, disastrously erroneous, to consider only the "educated" (according to our arbitrary, present-day standards) as the efficient vehicles of God and life to our children. But what, then, is the ultimate intellectual minimum demanded by a godlike spirituality? Are we perhaps presumptuous in attempting to prescribe it? Must indeed, the vital, life-transforming appreciation of God on the part of the race keep laborious step with the intellectual progress of our civilization?

BEFORE the leaders in Christian education today there remains—in the opinion of the writer—the most urgent of all present tasks, the re-appreciation and practical rediscovery of the personality values and the "personality technique" as these were understood by and represented in Jesus.

This must involve inevitably, first, a new evaluation and emphasis of the *teacher's personality,* which will become, then, the item of first importance, outranking all others, in the program of training. To the objection so frequently voiced, that this "personality objective" in the training program is too intangible, impractical, not teachable, or of secondary consideration—or possibly to be taken for granted—we may well let Jesus answer. For this very objective was *His* emphasis and His great achievement. Untutored peasants and fishermen, who never dreamed of the existence of psychology or pedagogy, became the *vehicles of the divine*—life-bestowing, not only in their own time, but to this day. Jesus believed that dynamic personality could be taught—that it was transferable—and He appears to have been interested in no other educational consideration. The burden of His continuous effort was to reveal it and to direct attention constantly to its nature and source. "It is God in me: it must be God in you." There is no alternative or substitute. To Philip He explains that He can not teach God—He *lives* Him. "He that hath seen me, hath seen the Father."

THIS "Christ-Personality approach" is unifying, life-integrating. We, departing from it, have become diffuse and disintegrative. Our method has become analytical; our effort bewildering in its complications. We have seemed to feel that a complex situation requires a correspondingly complex reaction. We have lost the sense of "wholeness" and the appreciation that men are "saved" *entire*—not only as integrities, but actually having been *made whole* in a newly unified personality through the mighty transforming and constraining power of the Personality of Jesus Christ. They are not saved by any sequence of directed reactions to selected life situations. The way to the Father—to the regenerative experience—is still through Jesus Christ, the Living One!

The Christ of the Indian Road, by E. Stanley Jones, is not a mere incident. It is deeply significant,—prophetic. The diffuseness of missionary emphasis, the studied, complicated, increasingly troubled effort to develop an effective missionary technique, is, in the serious business of foreign missions, giving way suddenly, and with a trail of triumph attending its going, to the single-eyed and single-purposed, irresistible personality-presentation of the Living Christ.

What religious education needs is the awakening of its leadership to the same prophetic vision. Such an awakening—and it is destined to come—will be infinitely more revolutionizing and vitalizing than any result which our most optimistic expectations may conjure up for us in connection with our recent very valuable and necessary emphasis on the life-centered approach in religious educational curriculum.

When shall we discover anew "The Christ of the Teaching Process?"

CHAS. J. KEPPEL.

St. Louis, Mo.

OUR CHILDREN'S TOYS

By John Leslie Lobingier*

BEING THE FATHER of a seven year old boy I wandered up and down the aisles of the toy section in a big department store, scrutinizing the countless products of the manufacturer's skill. For Christmas was very near.

Like every other adult who makes an annual pilgrimage to this parental Mecca near the holiday season, I was glad of an excuse for going. For a toy department in December is a fascinating place. There were hundreds of toys of wondrous charm. Only a few of these I shall attempt to describe.

ON a large table located in a conspicuous place was a toy cannon. Toward the other end of the table, standing in the artificial grass, were six soldiers of tin or wood. The game consisted of shooting wooden balls from the cannon in an effort to kill the soldiers.

Nearby at a counter was a Naval Gun that shot pegs, and not far from it a Heavy Howitzer that shot lead.

Counter after counter was filled with sets of toy soldiers of various types, with from five to a dozen pieces in a set. Some were West Point Cadets, others were Zouaves; there were African Savage Warriors and Royal Irish regiments; Zulus followed after the Infantry of the Line.

Not far away one found cap-guns on sale at a moderate price, and swords varying in cost and quality. And of course there were the usual air-rifles and other kinds of "toy-guns." And so the tale might continue.

THE QUESTION at issue is this: Are all toys to be put into the same category as desirable because they amuse and because children like them? Or is there any difference in value between the Heavy Howitzer and a toy taxi, between the sword and an erector set?

PLAY has long been recognized as one of the essentials in the educative process. If there were any doubts about this before, the past generation has swept them all away and left this conviction fixed in our minds. Play is not simply to be tolerated in childhood because one is a child and therefore to be humored. No subject in the curriculum is more important than play. Its value does not lie alone in the realm of physical training. Play has intellectual value. As a factor in moral training, too, it ranks high among all the means that the educator knows. These of course are commonplaces. And they are among the reasons why thoughtful folks are so ardently opposed to child labor, in its technical sense. This opposition is not based alone upon the evil effects of the work a child may do; nor is it due simply to regret at his meager time in school. Opposition to child labor is based also upon the conviction that the system inevitably robs the child of one of the most potent forces for character building—a normal amount of the right type of play.

Obviously, however, play is not always of the right type. Sometimes the environment is unwholesome. Parents are quick to spy out the land in their neighborhoods and, to a measure at least, restrain their children from degrading companionships. Sometimes play is physically too severe. Then again the average parent, by the right of authority or by the power of pleading, attempts to deter his child for health's sake. Sometimes the value of play becomes negative because of something inherent in the nature of the game or in the character of the toy. It may make a mockery of something sacred, or it may reflect an unwholesome aspect of life, or it may lead to certain attitudes and viewpoints that a parent disapproves. What then shall that parent do?

THE KIND of play that thrills the small child most is that which *reflects the normal activities of the life about him*. For the little child is exceedingly imitative. He likes a taxi as a toy for he sees taxis on every side. He can spend hours with a train that goes on its track around the room for trains are a real part of his experience. He builds bridges and towers and garages with his blocks or his erector sets for they are the things he knows. Even games that reflect life in Africa where he has never been or on an ocean liner that he has never traveled may be a reflection of his own world, for books and stories can enlarge one's world beyond the range of the human eye.

And this kind of play, *reflecting normal life experiences* has educative worth. It develops an appreciation for various occupations and activities, and the early stages of an understanding of new areas of life. It constitutes on the part of the child a launching out upon the voyage of experience. It is a part of his unconscious training for the duties and normal activities of later years.

(*Please turn to page* 44)

A Christmas Poem

Was ever night in deeper glory bathed?
Was ever stillness fraught with sweeter song?

I wonder—

O my soul, durst linger long
On rapturous vision and ecstatic singing.
Lift up thy head, adoring knees decline,
And let thy thoughts, to heavenly music swinging,
Ascend where Seraph-band and Cherubim
Set ancient Hallelujahs ringing.

Hark! "Tidings of great joy!"
The old refrain is swelling;
Celestial Vox Humana sings and "Peace on Earth"
"Good will to men," prophetic voice foretelling,
Finds glad fulfillment in our Saviour's birth.

—K. M. CHWOROWSKY.

*Secretary of the Department of Missionary Education, Congregational Education Society.

THE SPIRITUAL ENTERPRISE OF JESUS

By Ernest Fremont Tittle*

THE spiritual enterprise of Jesus was the kingdom of God. In his eyes the kingdom of God was the "one pearl of great price" compared with which all other objects of human ambition appeared cheap. In the hope of obtaining this one pearl, he gave all that he had, including his life.

Now, in the thought of Jesus, the kingdom of God was not up in the sky. It was in the hearts of men—those occasional men who saw with the eyes of God and made their own the will of God. It was likewise in the relationships of men—those occasional human relationships in which men revealed toward one another the loving kindness of God.

Ernest Fremont Tittle

There was, of course, a very considerable number of men in whose hearts God's kingdom was not present. There were men who had no vision of the purpose of God, no appreciation of the goodness of God, no experience of the greatness of God. In them the kingdom could not be. There was, also, a very considerable number of human relationships which represented, not the kingdom of heaven, but the kingdom of hell. In every relationship in which hate was present, or contempt, or envy, or selfishness, the kingdom of God was absent. But there was in the world a sufficient number of human hearts and human relationships in which the 'kingdom' was actually present to justify the hope that some day God's will might be done on earth as it is done in heaven. What remained to be done was to increase the number of men who would see what God saw, and desire what God desired, until in every human relationship the passion and purpose of God would be expressed.

It is plain, therefore, that the enterprise of Jesus was a spiritual enterprise in the exact sense that it was profoundly and necessarily concerned with the spirits of men. Never could God's kingdom fully come until human hearts were prepared to receive it and human relationships made to express it. But, someone may ask, what about human institutions? Must not they, also, be brought into the kingdom of God—or the kingdom of God be brought into them? The answer is, of course. But human institutions are the embodiments of the human spirit, and if only men's spirits are made right, their institutions will presently be made right. In some homes today the kingdom of God is nobly present; in some churches, too, it is undeniably growing from more to more. And who, having the vision of Jesus, could be content until in every other human institution—business, industry, the state—something at least approximating the kingdom of God shall begin to appear? But this consummation so devoutly to be wished for awaits what? The birth of a God-like spirit in the souls of men.

WHAT, then, must we do if we desire to make our own the spiritual enterprise of Jesus? What must we do as leaders of children and youth?

Must we not, for one thing, open youth's eyes to the glory of Jesus' goal? What is the meaning of the phrase, "the kingdom of God"? What did it mean to the Master? What has it come to mean in the hopes of prophetic spirits—such men as Walter Rauschenbusch? How many children know? The fact of the matter is that, although the hope of a coming kingdom of God has never died out of the world since it was born in the souls of Hebrew prophets, it has never, except for brief periods and in limited areas, captured the attention of men. Undoubtedly, an important part of our present task is to bring it to the attention of youth until it stirs their imaginations like a mighty drama, and places in their hands the torch of an enthusiasm that will never go out.

MUST we not, for another thing, strive to develop in growing boys and girls fundamentally Christian attitudes? Some students believe that our fundamental attitudes are determined before we are twelve years of age. If this be true, or even approximately true, one reason for the comparative failure of the average protestant program is sufficiently clear. Protestant churches have waited for a child to grow up. Then they have tried to "convert" him. But by the time a boy has reached an age when he may be regarded as a fit subject for a conversional experience, all his fundamental attitudes are fixed. It is then too late to do for him—in him—anything that is profoundly significant. It may be possible to make him a bit more respectable, but is it possible to beget in him any of those radically Christian attitudes which are the *sine qua non* of a better world? In a few cases, perhaps in most cases, no. You cannot teach an old dog new tricks.

Before it is too late, we must point out the anti-Christian character of money-lust, hate, snobbishness, jingoism, race prejudice, and seek to develop in the youth of the world a noble appreciation of spiritual values, an active faith in the power of love, reverence for personality, an international mind, a recognition of other races as members of the common family of God, a passionate desire to serve, and a willingness, if necessary, to suffer somewhat for the kingdom of heaven's sake.

*Rev. Ernest Fremont Tittle, D. D., is pastor of the First Methodist Episcopal Church, Evanston, Ill.

SUCH attitudes as these can be acquired in only one way—actual practice. We learn to swim only by swimming. We learn to give only by giving. Our attempt, therefore, to develop in children and youth fundamental Christian attitudes will fail of success unless we create situations in which such attitudes may find natural expression. Perhaps I may be permitted to illustrate what I mean by saying that in our own church school, every year, we arrange social functions in which children born in Italy and children born in America come together, and quickly discover how very much they have in common.

Would not a program of religious education involving the setting forth of Christian ideals, the development of Christian attitudes, and the actual practice of Christian virtues, prepare the way for the coming of the kingdom of God?

WHAT WILL YOU DO WITH CHRISTMAS?

By Marie Cole Powell*

CHRISTMAS presents an unusual opportunity for the entire church. This brief outline suggests some ways in which a church school may plan its Christmas activities for all age groups so that the festival may have a richer, deeper meaning and in such a way that the entire school may be bound together by a common aim and spirit. The suggestions are grouped under *worship, dramatization, parties and entertainments,* and *service.*

The objective of the various types of programs for the Christmas season should be centered at definite conduct results. The general motto for the church school may well be "Goodwill to Men." Some of the desired results may be stated as follows:

1. A better understanding of how goodwill can be expressed in the everyday life situations of each age group.
2. A change of the common attitude of interest in what we can get out of Christmas to a sense of satisfaction in the ability to give to or share with others.
3. A safeguarding of all service activities by planning so that a patronizing attitude toward those we help may not develop.
4. Teaching that the spirit of goodwill is the essential spirit of Christ's life and should be extended throughout all the year.

The Worship Program

THE SUNDAYS for the entire month of December may well be used in unifying the Christmas theme through worship. It is the one opportunity in the year to use the beautiful Christmas hymns which everyone loves so much. In the November issue of the *International Journal* plans are given for Christmas worship programs for all the departments of the church school. The following suggestions are offered for those who may not be using these programs or who may wish some additional material.

A. For the Children's Groups:

The following stories are appropriate:

"Boniface and Keep It All," by Jay T. Stocking, *Mayflower Program Book,* (Pilgrim Press).

"The Golden Goblet," by Jay T. Stocking, p. 76, *The Second Year Mayflower Program Book,* (Pilgrim Press).

"The Great Walled Country," by Alden, p. 71, *The Second Year Mayflower Program Book,* (Pilgrim Press).

"The Happy Prince," by Oscar Wilde, p. 59, *The Second Year Mayflower Program Book,* (Pilgrim Press).

B. For the Adolescent Groups:

A simple candle lighting service may be used for worship on one of the Sundays or at the Sunday evening hour, using a Christmas tree and lighting the candles of *Understanding, Friendliness, Goodwill and Peace, Joy, Home Fires, Service, Christianity.* Use with this the hymn, "There's a Song in the Air." Also other Christmas hymns.

For worship during the Sunday evening hours choose Christmas carols to be sung to shut-ins on Christmas eve.

To emphasize the thought of international goodwill, at one evening meeting ask a good story teller to tell the story of *The Girl Who Walked Without Fear,* by Rice (Fleming H. Revell).

Service and Giving

MORE AND MORE emphasis is being laid upon giving rather than receiving as the keynote for Christmas. While the giving spirit should be developed throughout the year, Christmas time presents an unusual opportunity for particular expression in giving.

A. For the Children's Groups

1. Give out red cambric Christmas stockings, six inches in length, early in December. By story telling and conversation motivate the saving of money to go into these stockings to carry goodwill to the children of the Near East and, if desired, to some special denominational Christmas object. Have the stockings brought in and hung upon the tree at the Christmas party or on Sunday morning.
2. Bringing of *good* used toys for some family. Plenty of information given about the family. Establish a feeling of friendly intimacy so that the children feel that they know these other children and love them. Include gifts of food and clothes.
3. Gifts for crippled children who must lie on their backs inactive all during the Christmas festivities. Use stories found in the October, November and December, 1924, numbers of *World Neighbors* (The Methodist Book Concern, Cincinnati.) in a Project by Miss Mildred O. Moody to motivate this service.
4. Junior boys may mend broken but substantial toys and repaint them to be given away. Junior girls may help dress old and new dolls.

B. For the Adolescent Groups

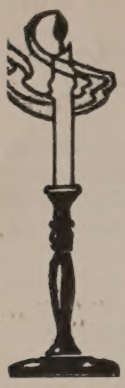
1. Special offering for Near East Relief on Golden Rule Sunday. (December 4)
2. Giving to special families after preliminary visits to discover the exact need of help and to establish friendly relations before the giving of gifts.
3. Giving of money to help some foreign group.
4. Older girls make Christmas stockings for use with the younger departments. (See above, also dress dolls.)
5. Older boys assist younger ones in mending toys.
6. Sending a year's subscription to a magazine to some crippled boy or girl, or to the children of some frontier missionaries who are far from a touch with the world. Emphasize this through-the-year giving.

Parties and Entertainments

CHRISTMAS has come to be regarded as the happiest time of all the year. The spirit of joy should radiate from all the activities of the church school. It is a

(*Please turn to page* 50)

*Evanston, Illinois.



CHRISTMAS IN RURAL AND VILLAGE CHURCHES

By Paul T. Sanders*

IN December the small community is challenged by one of the greatest opportunities of the year. People are more susceptible to the spirit of cooperation and giving, to outstanding needs in the rural community. This is the time to develop cooperation between the church, the church school, the public school and the community at large. It is possible now to break down some of the bonds of petty individualism that would strangle the very spiritual life of many a small community. We may also reestablish the old-fashioned spirit of Christmas, the greatest thing in the development of unselfish giving.

The small community needs to find something to draw it out of itself, out of its petty problems, and to establish relationship with the great outside world. One way is to find real needs and to meet them in a spirit of loving intelligence. Let the church and church school, the public school and the community agencies cooperate in a program of service.

SURVEY the town and country round about to discover the families and individuals who are in want, and determine the best way to help them, always keeping in mind that the greatest service is in helping them to help themselves. In all giving let the spirit be the most important thing—the giver with the gift.

Secure through some charitable agency or denominational board the name of an institution, such as orphanage, hospital, children's or old people's home, find out definitely just what gifts or provisions are needed, and then plan to send a box to reach them in time for Christmas. If possible assign to each child in the public school the name of a boy or girl to whom he will act as Santa Claus. It is often better to let the young people and adults care for the needy children in the local community, so that no unwholesome social distinctions may result among the children.

The community should be encouraged to take part by inviting everyone to a church night program early in December. After the supper (covered dish, pot luck, or what not), a talk by the pastor or an outside speaker on some such theme as "Community Giving" should enlist their interest in the local needs and the institution which they plan to aid.

ABOUT a week before Christmas, perhaps Saturday the seventeenth, the men and boys of the community should set up the community Christmas tree in the church yard, or in some advantageous central location. The tree should be at least twenty feet high. A few days later, Wednesday the twenty-first, the young people may decorate the tree, and then go through the community singing Christmas carols, concrete evidence of the Christmas spirit coming into the hearts and homes of the community.

THE whole spirit and preparation for Christmas could culminate on Christmas Eve when the children bring the gifts they have been preparing through December, and the adults come with their gifts which may be largely farm produce. These gifts may be worked in as a part of the program, whether cantata or play, or white gifts for the King. (If the Christmas Mystery is used, these gifts may be presented immediately after the three kings present theirs.) When some of the gifts go to an institution at a distance, of course these will have to be collected and sent early, or else that part of the program will need to be planned for another evening earlier in the week.

As a fitting climax to the evening the whole group, or as many as are able to do so, should go forth through the community singing Christmas carols welcoming the Christmas day, stopping briefly before the homes of those who are shut-in and ill.

AS Christmas comes on Sunday it is particularly fitting that Christmas emphasis be given each service of the day, though some cummunities may wish to lessen their formal services that the day may be celebrated as usual with family gifts and dinners. In such cases the services which are held should be made very interesting and vital, giving participation in preparation to as many as possible.

Perhaps the young people will be glad to open Christmas as they closed Christmas eve, with caroling. The Sunday school should be made memorable for each child and young person through both lesson and worship service. Many schools which do not ordinarily give opportunity for participation in worship, except by the superintendent or other adults, should aim to make possible the vital, intelligent worship of each pupil on this Christmas day.

At the church service, which could very fittingly be communion, the minister might well speak about making the Christmas spirit a definite part of one's daily living, and not a mere spectacle of the flood of goodwill at Christmas.

At the vesper service the church should be lighted only by white candles. Let the young people have charge, with a brief talk by one of them or the pastor on the giving of oneself to the Christ who brought Christmas to us all. They might prepare a simple pageant or cantata, or at least have special Christmas music, and congregational singing of carols and Christmas hymns.

THE Christmas tree should remain standing with its decorations through New Years day, and then should be removed by the young people or those to whom the task has been assigned. To leave the tree standing indefinitely mars the effect of the service it has rendered.

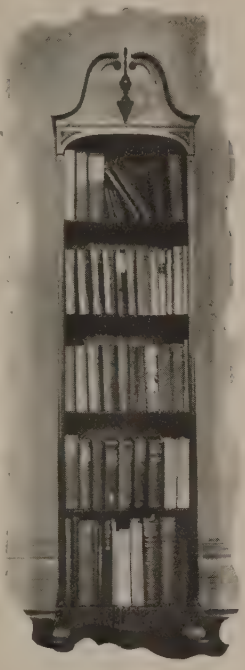
In order that this program may mean what it should to each one, The leaders and all who take part in it should have the true spirit of Christmas in their own lives, thus generating this spirit throughout the community.

*Pastor Worth Community Church, Worth, Illinois.

BOOKS TO GIVE FOR CHRISTMAS

BOOKS FOR YOUTH

By Roy A. Burkhart*



"He who loveth a book will never want a thful friend, a wholesome counsellor, a eerful companion, and an effectual com- ter."

There is no Christmas gift of more lasting lue than a good book. A box of candy ay make the recipient ill, jewelry may be olen, clothing will wear out, furniture ay be broken, but a good book will last ng, just as a book, and will live always in e experience of the one to whom it is given.

It is hard to measure the value of a good ok for it has three tenses just as human ture has three tenses. When a book holds fore us a vision of an ideal, it points us the future; when it gives us a better in- ght into the men and women with whom ir lot is cast and a better understanding life, it points us to the present; when it stores to us the men and the events long nce vanished, it points us to the past. A od book is a "citizen" of all times; it is a irror of life.

He is wise who chooses a Christmas gift for a youth, ne influence and investment of which will last rather an pass. As Victor Hugo expressed it, "England as two books, one which has made her and one which ne has made; the Bible and Shakespeare. And these wo books will never pass away."

The following suggestions are printed for your help, hey may be secured from any book store or from your wn publishing house.

BOOKS FOR THE QUIET HOUR

I, S and Y refer to Intermediate, Senior, and Young People respectively.)

Working Faith, Brown. University Press of North Carolina. $1.50 (S Y)

y An Unknown Disciple, Anon. George H. Doran. $1.25 (S Y)

hrist of the Indian Road, Jones. Methodist Book Concern. $1.00 (S Y)

irls' Everyday Book. Woman's Press. $1.00. (I S Y)

od's Minute. Vir Publishing Company. $.60 (I S Y)

he Highway to Leadership, Slattery. Pilgrim Press. $1.50 (S Y)

esus and Our Generation, Gilkey. University of Chicago Press. $1.00 (S Y)

esus' Ideals of Living, Fiske. Abingdon Press. $1.25 (I S Y)

lodern Translations: (a) New Testament, Moffat. George H. Doran. $.60 to $3.50 (I S Y); (b) Bible, Moffat. George H. Doran. $3.50 to $10.00 (I S Y); (c) New Testament, Goodspeed. University of Chicago Press. $1.00 to $3.50 (I S Y)

ew Challenges to Faith, Eddy. George H. Doran. Paper $.50, Cloth $1.50 (Y)

rayers for Boys, H. C. Alleman. Altemus Company. $.40 (I)

en Short Stories of the Bible, Brown. Century Company. $1.75 (I S Y)

he Hidden Years, Oxenham. Longmans, Green & Company. $2.00 (I S Y)

he Meaning of Faith, Fosdick. Association Press. $1.35 (S Y)

(*Please turn to page* 46)

*Associate Director of Young People's Work, International Council, Chicago.

BOOKS FOR CHILDREN

By Wilhelmina Stooker*

As Christmas approaches we have an unusual opportunity to influence children's reading through making suggestions regarding books as Christmas gifts. The following books which have been selected for their contribution to Christian living are suitable for that purpose. Classics, because they are already well known, have been purposely omitted. The figures following indicate the appropriate age group. The books may be secured from any book store or publishing house.

BIBLE STORY BOOKS

Bible Story Book, F. W. Danielson (6-10) Pilgrim Press. $2.00

The Life of Jesus of Nazareth Portrayed in Colors. William Hole. (6 ff) Eyie Spottiswoode. $6.00

Children's Bible, Sherman and Kent. (9-12) Scribner's.

The Garden of Eden, George Hodges. (9-12) Houghton Mifflin.

The Castle of Zion, George Hodges. (9-12) Houghton Mifflin.

When the King Came, George Hodges. (9-12) Houghton Mifflin.

When Jesus Was a Carpenter, Muriel Clarke. (8-10) Abingdon Press. .75

The Beautiful Childhood, Frances Boulting. (8-11) Harcourt, Brace & Co.

The Boy Jesus and His Companions, Rufus Jones. (9-11) Macmillan. $1.25

St. Paul the Hero, Rufus Jones. (9-11) Macmillan.

WORLD FRIENDSHIP

Ah Fu: Chinese River Boy—*Nursery Series.* Nevill and Wood. (3-5) Missionary Education Movement. .60.

Kembo: A Little Girl of Africa, Barnard and Wood. (3-6) Missionary Education Movement. .60

Three Camels: A Story of India, Spriggs and Wood. (3-6) Missionary Education Movement. .60

Esa: A Little Boy of Nazareth, Nevill and Wood. (3-6) Missionary Education Movement. .60

Friends of Ours, Elizabeth Colson. (6-8) Missionary Education Movement. .75

Boys and Girls and Friendly Beasts, Mary Entwistle. (6-8) Missionary Education Movement. .60

Picture Tales from the Russian, Valeric Carrick. (6-8) Stokes & Co.

Italian Twins, Emily Fitch Perkins. (6-8)

The World in a Barn, Gertrude Warner. (6-10) Missionary Education Movement.

Mr. Friend O' Man, Jay T. Stocking. (9-11) Missionary Education Movement. Paper .40; cloth .60

The Honorable Crimson Tree, Anita B. Ferris. (9-11) Missionary Education Movement. Paper .40; cloth .60

Habeeb: A Boy of Palestine, Mary Entwistle. (8-11) Missionary Education Movement. .80

The Spirit of the Street, Priscilla Holton. (8-11) Pilgrim Press. $2.00

Folk Tales from Many Lands, Gask. (8-11) Crowell Pub. Co.

Big World Picture Book, (2-5) Missionary Education Movement.

WHOLESOME STORIES

All About Johnny Jones, Verhoeff. (4-6) Milton Bradley Co.

Children's Book of Christmas Stories, Asa Dickenson. Doubleday Page.

(*Please turn to page* 46)

*School of Religious Education, Auburn Theological Seminary.

PICTURES IN THE HOME

By Alma Palmer McKibben*

"Blessed are ye for ye see."

PICTURES in the home—in your home and my home. What are your remembrances? Just recently my mother said, "I never see that picture but that I recall my grandfather's home, where I lived with my mother and brother during the Civil War. A large reproduction of that picture hung over the fireplace in the living room." It was Raphael's "Madonna of the Chair." I have often heard a man whom I know very well say, "that picture takes me back to the time when, as a boy in a Methodist parsonage, I stood before it and studied it long and earnestly. How I loathed the central figure in the mob and the cold, hard Pilot! How brave Jesus seemed!" The picture was Munkcasy's "Christ before Pilot." My own experience centers around Da Vinci's "Last Supper." How many times my brother and I have looked at that picture while father helped us through the story and verse to recognize the different disciples as they are pictured there. You can match these experiences, I am sure.

THE QUESTION which we as parents must ask ourselves is, What kind of heritage are we going to give our children? Are we using the abundant materials at our command to help in the enrichment of the lives of the children whom God has placed in our keeping? We are well aware of the fact that pictures have through the ages spoken to mankind of God and, on the other hand, have been used by man to express his religious sentiments. Is that opportunity being given to our children in the home? Certain it is that church schools are realizing the picture way of teaching truth and religion. The day school finds the study and appreciation of pictures most necessary in its instructional program. What is the part of the home?

The home creates environment and to a great extent sets the general trend of life. It is to be expected then that a child, who lives day by day in a home where he sees only beautiful and ennobling pictures and among people who appreciate and respond to the beautiful will, himself, have that fine spirit which enables him really to see a great masterpiece.

THERE are many blind people walking about. It is the seeing eye that we need so that the Master can say of us:—"Blessed are ye, for ye see." We must ask ourselves first of all, are we blessed in this sense, do we have seeing eyes? Do we have the amount of intelligence, coupled with imagination and spiritual insight, that will help us to see a great picture? Looking at a great picture is like listening to a great symphony or reading a great poem. It requires a certain amount of preparation and mental effort. There are many people who are not willing to pay this price and they pass these great things by, not seeming to realize that they are thus closing the doors of their souls to some of life's most beautiful gifts. Perhaps some parents find that their background of training has been neglected and yet they are anxious for their children to have a richer heritage than has been theirs. What can they do?

IT IS necessary to realize, first of all, that children learn more by example than by precept. This is especially true in the realm of art. If a great picture does not have aesthetic and spiritual significance for you, you can not expect to help your children see those things in the picture which you yourself do not see. There is only one way even for busy parents and that is, study. Innumerable books are available in the libraries and at book shops which will be found most interesting as well as instructive. We will want to have only carefully chosen pictures on our walls. That does not necessarily mean impossible expense, though really fine pictures are costly. Good reproductions may be had at very low cost.

NOW, then, we have the problem of meeting the needs of the various members of the family. Certain fundamental, psychological principles will be helpful guides here. In our desire to have our children appreciate the masterpieces, we are in danger of becoming over zealous and so defeating our very purpose. A bright adolescent girl gave this reaction, "I just have mother wild. She wants me to gaze and gaze at one picture and appreciate it and I say, 'O yes, it's pretty, let me see another,' and hurry on." That is a very striking result of the efforts of an over anxious parent. We would not teach "art for art's sake," but what we need is "art for the child's sake." Quoting from the "Picture Hour in the Home," which is a very helpful pamphlet to be found in the *American Home Series*, "if we bore the children with our picture comment now, we shall prevent their continuing any live interest in the picture-world but, if we are as careful to give them the pictures they can appreciate as we do the books they can appreciate, we shall carry them with us up to the highest levels."

THESE ARE the general suggestions to be followed in choosing pictures for children. Choose good pictures full of fine color and of people in action. Avoid symbolical pictures. Select pictures which come within the range of their experiences. Be guided by the individual needs and tastes of the particular child.

Adolescence is the time for real picture study and the child who has been allowed to develop along normal lines will be eager to study the picture, its history and its composition. He will be fascinated by the symbolism, for instance, of the Holy Grail pictures from the Boston Library. We could tell many stories of the effect of pictures on the lives of these growing young men and women.

There should be a place in the home for pictures suited to the needs of the children. A frame with removable back is helpful and one over each bed, if

*Baltimore, Maryland.

Holy Night *Correggio*

the space which the child can call his own is limited, would give at least one picture to each child. They could be changed as occasion demanded. A picture corner which could have a wire stretched on which the children could hang their choices has been found useful.

A picture collection is most valuable. Enlist all the family in this enterprise. Have suit boxes labelled for different types of pictures. This furnishes a fine project for the little "collectors" and provides amusement, instruction and inspiration for many happy hours. The magazines will be found most helpful. Do not ignore entirely the advertisements. Some are most artistic and are interesting to little folks. The "picture bank" is a nice family project. Each member of the family contributes to this picture fund and finally helps to choose a picture which will hang on the walls of their home. Then of course there is the beautiful story hour which can be made so beautiful, if there is a picture to help tell the story. Any number of pictures tell stories in themselves. Think for a moment of the many beautiful Bible stories, which are told to us in pictures. We long for time to mention them. Really interested parents will find the pictures and helpful books.

THE CHRISTMAS season is with us. It is the most beautiful picture time of the year. Can we not make this the year when the artists of the ages will help us, as we sit in our family circles, to see the glory of motherhood and childhood, as we look on the pictures of the Christ Child and his mother? Take time on Christmas Day to sit quietly and look, not at a moving picture, but at pictures that are "still and silent and eternal." We will be fortunate, if we have been collecting these beautiful Christmas pictures and have at hand a group which may be looked upon while perhaps we sing the story of Christmas together. Perhaps the beautiful picture on this magazine will contribute to your enjoyment of Christmas. May this be a blessed season for you and your family because you have "seeing eyes."

Graded List of Biblical Pictures

Children up to six

"Holy Night"	Müller
"Announcement to Shepherds"	Plockhörst
"Madonna of the Street"	Ferruzzi
"Christ Blessing Little Children"	Plockhörst (et al)

Ages six to nine

"Holy Night"	Correggio
"Madonna of the Chair"	Raphael
"Madonna"	Sichel
"Madonna"	Froeschel
"Arrival of Shepherds"	Le Rolle
"Star in the East"	Dóre
"St. Anthony and the Christ Child"	Murillo
"Angels' Heads"	Reynolds
"Children of the Shell"	Murillo
"Jesus in the Home"	Von Uhde
"Jesus Helping His Mother"	Hole
"Jesus Teaching From a Boat"	Hofmann
"Entry into Jerusalem"	Plockhörst
"All Things Bright and Beautiful"	Tarrant
"Moses"	Delaroche
"Samuel"	Reynolds
"Hope of the World"	Copping

Ages nine to twelve

"Christ in the Temple"	Hofmann
"In the Carpenter Shop"	Tissot
"St. John"	Del Sarto
"Sermon on the Mount"	Copping
"Consider the Lilies"	Taylor
"My Son Be Wise"	Taylor
"Saul and David"	Taylor
"Sistine Madonna"	Raphael
"Madonna of the Harpies"	Del Sarto
"David the Shepherd Boy"	Copping

Ages twelve to fifteen

"Magnificat"	Botticello
"David"	Michelangelo
"Star of Bethlehem"	Hunt
"Light of the World"	Hunt
"Good Shepherd"	Hofmann
"Frieze of the Prophets"	Sargent
"Christ and the Fishermen"	Zimmerman
"Last Supper"	Da Vinci
"Christ Before Pilot"	Munkacsy
"Come Jesus Be Our Guest"	Von Uhde
"Among the Lowly"	L'Hermitte
"Head of Christ" (Detail from Rich Young Ruler)	Hofmann

Young People and Adults

"Christ's Temptation"	Cornicellius
"Christ the Consoler"	Plockhörst
"Washing Feet of Disciples"	Brown

(*Please turn to page* 48)

"THEY"

Something for Parents to Think About

By Mrs. Cora Trawick Court*

"THERE IS one thing certain, they can tell me neither what to do nor what not to do about this car. They don't know one thing about a car—except to be afraid of it and afraid of the people who drive in it. They can't tell me how to run it for They don't know that. If there is any one thing that I like, it is to run this car just as smoothly and as swiftly as I want to run it, and to stop it exactly when I will. I experiment, too, on how close a space I can drive it through; how near the edge of the hill-road I can come and not quiver; and how instantly I can compel the engine to obey me.

"I can't remember when They, my parents, were not telling me to be afraid. The everyday slogans of my childhood have been—'Don't do this or you may get hurt.' 'Don't go there, you may fall.' 'Don't talk to that boy, he may tell you something you ought not to hear.' 'The law will hold you up.' 'Disease will overtake you.' 'You simply don't know what evils will befall you, if you aren't careful.'

"I've heard this kind of fear-warning all my life and here I am a grown person that should be a young man and, instead, I'm a starveling afraid of the universe. My knees shake and my voice tightens; my hands are clumsy; my heart beats fast and perspiration falls from my brow. O yes, I know They've spent lots of money on doctors who talk about nerves and glands and various cures, but I tell you it's none of these things that are the trouble with me. I just want a bit of freedom from fear. I want to talk to somebody who will tell me not only of the dangers out there, but who will tell me the things I may do, the pleasures I may have and the persons I may know and the self I may become in freedom. Some one who will help me into at least that much grown-up-ness. I am smothered and I want air! I have no grudge against my parents for they still think they are doing their best for me—but I must get out of this."

This is a fragment from a conversation with a tall youth as he related the ways of parental control which he had grown up under, and who was in desperate earnestness in his effort to come out of a feeling of insecurity into a place of power.

"WHEN WILL YOU come and talk with us?" asked two young women. "Meet us here, will you, at five this afternoon. We shall get in the little Ford and drive and talk. Remember we know exactly what we want to talk about—we want you there because we believe that you will answer our questions. Somebody just has to talk with us."

And so it was that two young women listed some fifty or more questions that had been puzzling them, and came to talk them over to their satisfaction.

"Why do our parents tell us to be afraid of so many things—people, and customs and ways of doing?

"Is it better to be married than not, no matter what kind of marriage?

"Is it true that young men don't like girls unless they will be petting and kissing and so on? We simply don't believe it.

"We want to do something on our very own initiative, something no one else has ever done—why not? We are young women of average intelligence.

"In a way we are very old fashioned for we think a woman makes customs, and we surely want a share in making some new ways in our home community.

"The finest sort of young men—the kind we want to know—how do they go about selecting sweethearts?

"Do they think about their own personal characteristics and try to find a young woman who will supplement and enrich themselves?

"That's what we would do if we were selecting our partners. Why may not young women have initiative in getting acquainted with young men whom they would like to know?

"We live in a small town where 'to work to earn one's living' is still considered more or less disgraceful for a young woman. We want to work, not just to make some spending money, but because we know we will learn a lot about persons and things, and we don't want to be parasites. But our parents don't want us to work. What shall we do?"

Teachers often have a hard time finding life situations through which to make their teaching real. Parents, on the other hand, are constantly confronted with situations, and are more concerned about giving the right teaching to fit the situation.

Mrs. Court has made a great contribution to the education of parents through the development of the situation method in Mothers' clubs and Parents' classes. She presents in this article a few typical situations showing the results of right and wrong methods of educating children in the home. In a subsequent article she will discuss the method of using situations from life as the basis for discussion in Mothers' clubs and Parents' classes.

THESE TWO bits of conversation with young people from very different and far separated home towns may be duplicated, in all probability, in that group which you know best. When a young man and a young woman have grown up, they seem to be very largely the product of the home in which they spent their days of childhood. Is success in parenthood measured by the measure of success with which they bring boys and girls into a maturity that meets life with vigor, with an absence of fear, with a sense of security, with a feeling of status and response?

There was a family perhaps a little different from the family group behind this young man and these two young women in which the father was heard

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o say that he tried each day to put into the life of each f his several children some experience that would ecome a pleasant and helpful memory. There was othing trivial nor of little importance in the life of ither of his children, nor were the heavy duties of his rofession so great that these misplaced either one of he children. Some notes have been culled from a ecord of "little things" that happened in the life of ne of the sons of this home. One incident in the life f a child may not determine his character, nor even ndicate the probable direction of his personality. A eries of incidents accurately recorded over a period of ears, however, seem to indicate the way in which the ommon everyday incidents that constantly arise in he home may be made to contribute to the enlarging xperience of the growing hild so as to lead him into armony in his relationship to both things and persons, o the universe and to God.

DAVID WAS the youngest of the children. He lived in a beautiful suburb of a great city. He had had a happy day playing in his yard with some neighbor children and with his brothers and sisters. It was now after supper and David was alone on the front porch. Some one indoors was playing softly on the piano. Father and mother were talking together in the sitting room. On the porch alone David saw the deepening twilight. He heard the thrush sing his song three times over. After awhile David came into the sitting room with his father and mother. He stood quite close to his father's chair and said: "God has been talking with me. I am his boy." "Yes, David," said his father, "you are God's boy and God talks with you. If we just wait and listen, we know what God is saying to us." His father lifted David up to the arm of the chair. David listened as his father and mother talked, while music was played softly in the twilight.

"David saw the deepening twilight"

When David was about five years old he woke up one morning to find his family much excited about a storm which had passed in the night. He looked out of the window and saw every tree and shrub and blade of grass covered with ice. The limbs of the trees hung down to the ground under the weight of the ice. The sun shone and sparkled on every ice-covered thing. But the ice did not melt. It was a wonderful world, all covered in ice and glistening. Some time during the morning David climbed down the two steps from the back porch into the yard and broke off some grass which was like fairy grass with ice-covered stems and seed pods. He took his grass bouquet to the dining-room and, as was the custom in his family, put the "pretty" grass into a flower vase for the dining room table. When it was time to set the table for lunch, David's mother found a long dark wet streak down the middle of the table cloth, and in the flower vase some rather brown and sad looking grass stems. She knew at once what had happened, and told David's father how the boy must have felt when he gathered the prettiest bouquet he had ever seen and had put it on the table. David's father took the boy in his big strong arms, and together they went out into the ice-covered yard. They walked about on the crackling grass, under the low limbs of the trees. They listened to the sounds of ice. They broke some icicles and together looked at frost and ice through the magnifying glass. A great new experience came into David's life.

AT THIRTEEN David received at Christmas a book which he had wanted for a long time, Thompson's *"The Outline of Science."* He was fascinated with the pictures. As his contribution to the dinner conversation throughout the winter, he told many stories about plants and animals and peoples of the ages of the earth. One evening when it was David's time to return thanks at dinner, he concluded his prayer by saying, "We thank thee, Father, that thou art helping us to create ourselves into thine own likeness."

When David was fifteen or sixteen years old he went away from home for a while to a school for boys. One day in his home letter he revealed his still enlarging sense of the world, of persons, of God. "It is snowing today. The air is full of frost. I climbed up through the snow to Lookout. On the mountain the trees were covered with frost. It wasn't like icicles, it was mist frozen on the limbs of the trees in the direction away from the wind. We boys at the school have cleared out a place at Lookout. We cut out some trees and underbrush, so that whoever climbs up there can see far across the valley to the hills that are now snow covered. We fastened a new post-box to a tree. Everybody who climbs up there wonders why a post-box is fastened to a tree. When they look they find that we placed in the post-box a Bible with a reference marked Psalm 46:

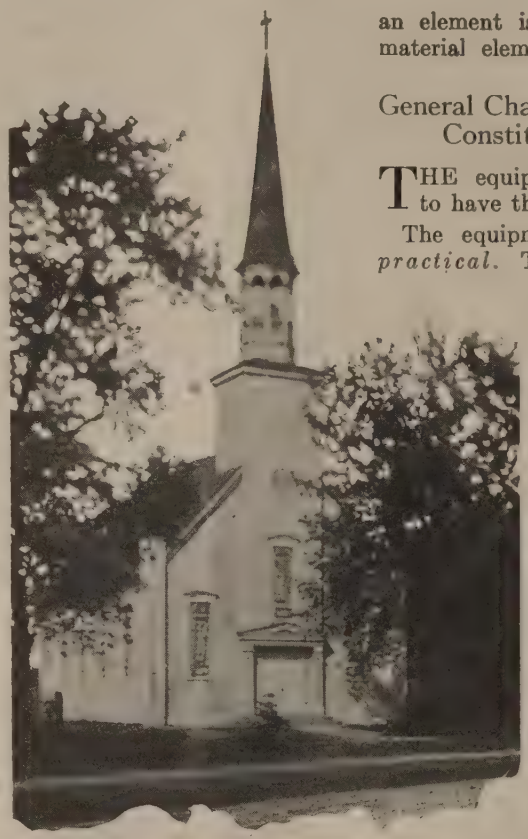
> God is our refuge and strength,
> A very present help in trouble—
> Therefore we will not fear, though the earth do change and the mountains be shaken into the hearts of the seas. . .
> Be still, and know that I am God.

(Please turn to page 42)

EQUIPPING THE SMALL SUNDAY SCHOOL

By H. Katterjohn*

TWO TEACHERS of a small church school in a rural community were inspecting a recently erected, "completely furnished" church-school building, which in its architectural design, interior arrangement and equipment was supposed to be the last word in church school planning.



"My!" said one of the teachers, "if we had such an equipped building, what great things we might do!" "Yes," replied the other, "with such facilities as this building offers, teaching ought to be easy. But I am not discouraged. Our visit to this building has suggested to me ways and means of improving our meager equipment and making it more effective."

The first of these teachers represents a type too frequently found in our smaller schools. They are constantly deploring the lack of a complete equipment. Teaching efficiency depends, according to their opinion, on the presence of these external, inanimate things, called equipment. The lack of these is responsible for their poor results. The other teacher represents a less common type. He keeps in mind the objectives of his teaching, and makes the best possible use of the equipment at his disposal. Lack of equipment is a challenge to his ingenuity and resourcefulness, and usually the latter wins out in the struggle attending his work.

IT IS usually assumed that the larger and better equipped school has the advantage over the smaller, poorly equipped school. We dare not forget, however, that the term "equipment" comprises more than an assortment of concrete things. The material is in itself meaningless. A well equipped school may be a chaos of things, because its leaders do not know how to use their equipment effectively. And a poorly equipped school may, in spite of its poverty, be "completely furnished," because it knows how to use what it has to the best advantage.

This statement is not made for the purpose of comforting the poorly equipped, small school, whose limited resources will not permit a large equipment, but to encourage such a school to make the best possible use of what it has. Wise use of equipment demands wise leadership and thoroughly trained teachers. The human element is of primary importance, the material element is secondary

General Characteristics of the Material Constituting the Equipment

THE equipment of every school ought to have the following general qualities:

The equipment must be *usable* and *practical*. This does not mean that the material dare be crude, devoid of artistry and beauty. Real art expresses itself in simple, but practical and usable forms. Such forms will permit handling. Scholars must be permitted to handle the equipment. This refers especially to the furniture of the rooms, pictures, blackboards, maps, books, and so forth. The piece of equipment that the scholar dares not be permitted to handle and use is worthless as a teaching tool.

The material must be *simple*. By this I mean that it must permit ready use and interpretation. Avoid intricate designing and complicated mechanisms. If a child must devote his attention first to the working of the tool and its construction, then its teaching value will be impaired. In his eagerness to see the tool work, he will fail to heed meaning of the activity which the mechanism is to illustrate.

CHILDREN are readily attracted by novel and complicated mechanisms. But this is not always an evidence of their interest and attention to the real objective of the particular piece of equipment. The nodding head of the negro child sitting on the top of the mission box so common in former days, was a greater inducement to children to make contributions to missions, than the welfare of the negro child itself, to which these gifts were to minister. Simplicity in construction and directness in functioning must be outstanding characteristics of every article of our equipment.

The equipment must be *within the experience of the child*. This implies that the material must be carefully graded both as to form and use. Only a few elements of our equipment, the so-called basic elements, have general and universal value. The miscellaneous, or secondary types of our equipment must be graded and adapted to the experience and capacity of the child.

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A Minimum Equipment for a Small School

WHAT is the minimum amount of equipment deemed essential to an efficiently functioning small school? There are elements in our equipment which we deem well nigh indispensable. Among them we would include:

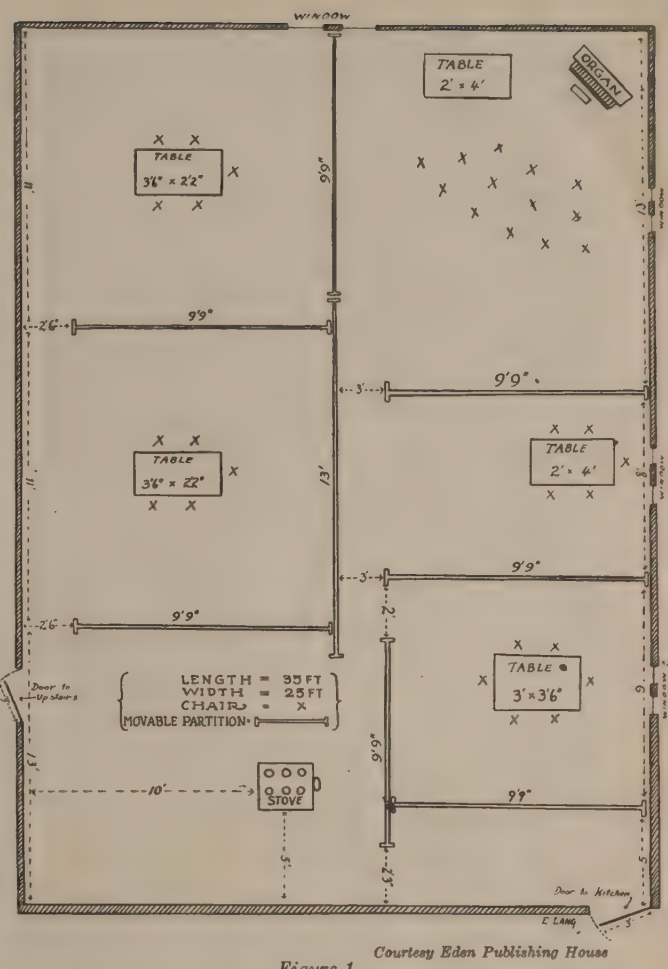
Housing. It is self-evident that the building, in regard to location, form, design and quality of its structure ought to meet the needs of the school. In addition its entrance doors and exits ought to be more than ample, so as to make entrance into and exits from the building easy, particular for the smaller children. It is also understood that windows and interior light fixtures ought to be so distributed and of such a kind that ample light is provided for at all times. We also agree that good ventilation is necessary. Where no ventilating system is possible, special window ventilators can be installed at little cost, permitting a free admission of fresh air, and an egress of the old air at a higher level.

But there are two essential features of a building that is to be used for school purposes, that a small school is often guilty of ignoring all together—*sanitation* and *cleanliness.* Sanitation includes running water for drinking purposes; separate toilet and lavatory arrangements for boys and girls; proper sewage so that all odors and gases are eliminated. Too many of our small schools give little heed to these very necessary arrangements that minister to the physical needs of children. If space permits, separate toilets and lavatories for adults and children ought to be installed.

But there is a still greater amount of sinning against cleanliness. Rarely do we find toilets and lavatories kept clean, and sanitary. There is always a foul odor eminating from these rooms. If there is a basement underneath the church which the school shares with other organizations, we find either a cold cement floor, or a foul wooden floor, which offers beneath it refuge for all kinds of vermin, living and dead. In addition the room is generally used for storage purposes, and presents a rather cluttered up appearance. The corners are a sort of depository for all kinds of waste material. We rarely, if ever, have found a basement well kept, and in a sanitary condition.

The same may be said of the upper room, if the church is a oneroom building. Debris, consisting of waste literature, old books, and programs, quarterlies and so forth, are piled up in any convenient corner. The "high spots" only are dusted, and on the whole the room presents a condition that we would not tolerate for a minute in our homes. Is a child less susceptible to lurking disease germs in a Sunday school than at home?

Fixtures. The creation of facilities for departmental and class worship and instruction represents a real problem to a small one room school. But our resourcefulness ought to help us in overcoming this difficulty, once such a need is felt. Curtains and screens have been widely used, but are so unwieldy and unsightly that they are hindrances rather than aids in getting and holding attention. Where the building is so constructed that nooks and corners naturally adapt themselves to isolation, screens and curtains will be found very serviceable for this purpose. The illustrations accompanying this article offer suggestions for making suitable screens at a small cost.



Courtesy Eden Publishing House

Figure 1

IF AT all possible the beginners and primary department ought to be separated from the rest of the school. Perhaps near by in an adjoining building a suitable room can be had, or possibly, these groups may meet at a different hour. If this is not possible the school and the church ought to face the problem of providing this additional room. Our children need more than mere food and shelter for their real growth.

The furnishings of the room ought to include the following items:

Seating, particularly for the departments and classes meeting separately. Chairs ought to be graduated in size, and be in colors that are pleasing and harmonious with the rest of the decorations.

Tables, if room permits, also graduated to fit size and age of classes using same.

Cabinets, for storing and keeping supplies used by the school, or by the department. Cabinets must never be depositories for useless and waste materials.

Coat and hat racks. If these must be in the general room, they should be hidden by screens. There ought to be a hook for every child's coat and hat.

Musical instrument, a small piano if possible. If an organ is used secure one of "church organ" style.

Blackboards, portable and reversible, especially for classes in elementary department. The reverse side can be used for mounting pictures and children's work.

Every school ought to have at least two framed *pictures*, one that will interest the members of the elementary departments, and one for the early adolescent group. "Christ Blessing Little Children," by Plockhorst or Hofmann, and Sir Galahad, by Watts, are suggested.

Materials for work and play activities. These include materials for manual and hand work in the separate departments or groups, and aid in the social activities of the different groups, and the school as a whole.

Nearly all the different items mentioned above, excepting the musical instrument, pictures, and possibly the chairs, can be "home made," constructed by any skilled mechanic, or on order and in accordance with the design and specifications submitted by a neighboring milling company. The cost of these articles, such as tables, cabinets, coat and hat racks, blackboards, and so forth, will be far less, even tho regular wages are paid for labor, than if purchased from a supply house. The finishing, painting and varnishing of these articles might be suggested to a class of middle adolescents as a part of their through the week activities.

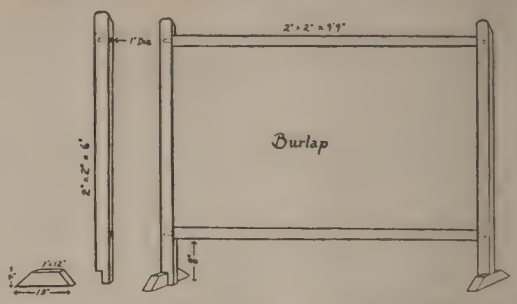
It is always best to purchase the needed chairs from reliable manufacturers, such as The American Seating Company. Their chairs are built to fit the body of the child and thus add to his comfort and well-being.

The secondary elements of the equipment are but the outgrowth of the basic elements, the natural growth of the school in numbers and efficiency. They include the many devices known as time savers, conveniences, the quality and form of the more general elements.

How a Small School Solved a Problem

THIS particular school had an enrolment of fifty-four scholars and six teachers and officers. It was located in a strictly rural community. The solution arrived at was the answer to the growing feeling of the need of departmentalizing the school in order to make it more efficient. The church was a oneroom building, consisting of an auditorium which did not submit to any treatment that departmentalization demanded. The only room that could be so treated was the basement, underneath the auditorium. But this room was also used for the social activities of the church, and its usefulness must not be impaired. The problem was how to construct classrooms in the basement which would not destroy the general purpose of this room. At first the problem seemed baffling, but group thinking gradually evolved a solution.

The basement was only a few feet lower than the ground level of the church, so ample light from all sides was assured. The heating of the basement, however, presented a difficulty. It was discovered, however, that a stove properly placed, not too far removed from the furnace chimney, might heat the entire basement, providing the dividing partitions were so constructed as to permit a free circulation of warm and cold air currents. These partitions must be light and compact, of small enough size to permit being removed readily.



Courtesy Eden Publishing House

Figure 2

THE accompanying sketch (fig. 1) shows how these problems were solved. It will be noticed that there are five class rooms. The beginners' and primary pupils have a large class room for their combined worship program, and common activities. This room is 13x12.9 feet. The smaller room connecting with the worship room is 9.9x8 feet. These two rooms are completely separated from all other class rooms. The stove is placed in one corner of the room, near the furnace chimney. The movable partitions stand six inches from the floor and twelve inches from the ceiling, thus allowing for a free circulation of air. Each room is equipped with chairs, graduated to fit the particular age of the child, with working tables, pictures and portable blackboards and other equipment necessary for class work. There are no doors, but the openings are so located, that the pupils of one class cannot see what is being done in the adjoining class room. Of course the partitions are not sound proof, but the ordinary conversational tone in which the class work is carried on, is scarcely audible in the adjoining room.

The beginners'-primary room has an organ, used in their joint worship. This worship period is conducted while the juniors and intermediates worship with the larger group in the church auditorium.

THE construction of the movable partitions will be readily understood if we study the diagram shown (fig. 2). The framework is made of one-inch light wood, properly braced so as to prevent sagging. They are firmly constructed and after a year's use are showing no signs of wear. The burlap used is the ordinary kind that can be purchased in rolls. It is delicately tinted in harmony with the general color scheme of the room. The best feature of this equipment is its low cost. The carpenter work was done by the young men of the church. The only items purchased were the wood and the burlap. The total cost of these two items was less than $20.00.

THE CITY ORGANIZATION AND PROGRAM OF COOPERATIVE RELIGIOUS EDUCATION

By J. Quinter Miller*

FOUR YEARS ago Cleveland declared its belief in organizational efficiency by the merger of the Sunday School Association and the department of religious education of the Federated Churches. The merged organization was a department of The Federated Churches of the city, and at the same time the local unit of the State and International Councils of Religious Education. The name adopted was *The Council of Religious Education of the Federated Churches.*

Plan of Organization

MEMBERSHIP in the council of all the cooperating churches, territorial areas, and denominations was set as the goal. The membership was constituted as follows: All ministers and Sunday school Superintendents, all members of the various district and suburban commissions on religious education, and all members of denominational committees on religious education in the city. Membership in the district and suburban commissions was by local church appointment. The personnel of the council represented directly the cooperating denominations, the territorial areas and the local churches.

The relationship of the Council to the Protestant religious schools of the city is very similar to the electorate of a community in relation to its system of public schools. The Council holds semi-annual meetings. Its business is to determine policies, and to delegate work to be done.

The Board of Religious Education is elected by the Council. It is composed of fifteen members, elected for a term of three years. Five new members are elected annually. They are chosen on the basis of individual fitness and not because of the organization or body they happen to represent.

The duties of the Board of Religious Education are very similar to the duties of the board of education in relation to the system of public schools of a community. Monthly meetings are held. It functions through five standing committees as follows: *Sunday School, Weekday School, Vacation Bible School, Young People's Work,* and *Leadership Training.* The Board makes semi-annual reports to the Council. It recommends the program of educational activities to the Council for adoption.

TWO basic principles of organizational procedure should be pointed out here, having been indicated in the above description. *First,* the Council has within its membership direct representation of all interested and cooperating bodies. Therefore any specific point of view held by any cooperating group has a direct personal hearing before the program and policy determining body. *Second,* the board is selected solely upon the basis of personal educational fitness. This makes for group thinking and group deliberation, and tends to minimize individual group differences and loyalties, when the needs and welfare of the whole city are being considered. Thus it is possible to build a program in the light of the religious educational needs of the city as a whole.

For four years Mr. J. Quinter Miller was the Executive Secretary of the Council of Religious Education in Cleveland. He tells in this article of the remarkable advance made in religious education during that time. Vacation church schools increased from 46 to 135, with an enrolment of 20,000; 35 weekday school centers were organized; community training schools increased from 1 to 9, with an enrolment of 1,076 church school leaders; the number of directors of religious education grew from 4 to 30.

Mr. Miller has resigned his position in Cleveland, and is now a Teaching Fellow in Boston University. He is superintendent of the demonstration and practice schools of religious education of the University, teaches two courses, and is continuing his graduate study. His undergraduate work was done in Bridgewater College (Va.) and his graduate work in Boston University and Harvard University, where he received the degree of M. R. E. in 1923. He is 28 years old, married, and has 1 child.

The Employed Staff

THE direction, administration, and supervision of the program is placed in the hands of a city superintendent of religious education and his staff. The staff consisted of a city superintendent of religious education, an assistant superintendent of religious education majoring in children's work, an assistant superintendent majoring in young people's work, an office secretary and stenographer, six full time teachers and five part time teachers in the weekday schools of religion, and three vacation school supervisors (employed from June 15 to August 1).

Educational Activities

The program of educational activities will be discussed under five major divisions corresponding to the five standing committees of the board of religious education.

Sunday Schools. The basic unit in a city system of religious schools is the Sunday school. The improving of the quality of the work in these schools is a major undertaking in cooperative effort, and calls for the highest type of religious educational statesmanship. Too long has attention been centered on quantity. The time has come when the first consideration must be quality in every phase of the church's program of religious education.

Improving the Sunday school leadership may be best accomplished through cooperative effort. The great mass of leaders will need to be voluntary, but trained, lay leaders. This group of leaders must be supervised by an experienced professional leadership. During the past four years the number of employed directors of religious education in Cleveland has grown from four to thirty. Fifty more churches should be encouraged by the Council to employ directors to give that type of specialized supervision to the church's school that is demanded in the present situation.

*Boston University School of Religious Education and Social Service.

MANY churches, not being able to employ a director, and finding their pastor already overburdened, must look to the Council's staff of specialists for such technical service. The adding of one member responsible for religious education to the staff of the various denominations will not solve the problem. There are many fields of specialization within the profession of religious education. A member of a staff generally acquainted with the whole field will not be equipped to render that technical service that is required by the need found in the local church. Specialists in children's work, young people's work, adult work, the fine arts in religion, and so forth, will be needed. Such a staff, centering in the cooperating organization, has rendered the most acceptable service to the individual teacher and leader in the local church at the least expenditure of money. This problem must be faced in the light of the whole need, including both the large and small denominational groups. Through cooperative effort alone all the churches may be afforded the highest type of supervision in religious education.

The questions of suitable curricula, building facilities, and emphases in program building are inseparably connected with the problem of improving the quality of work in the church school. The Sunday-school leadership must be taught that lack of gradation will stand in the way of producing Christian living. The objective of schools using uniform curricula was to teach a body of material, and on that basis they have been a consummate failure. The task of interpreting religion to the developing life requires an accurate gradation of worship, instruction, and expression. Through such activities as the church school survey team, personal consultations, addresses before workers' conferences, conventions and institutes, leadership training classes, observation and practice schools, and so forth, the staff has made a very real contribution toward the improvement of the curriculum, of gradation, and of program emphases in scores of churches that could not have secured such assistance save through cooperative effort.

Weekday Schools of Religion. No matter how efficient our Sunday-school sessions become, they will not be adequate to teach religion to the oncoming generations. More time must be made available for the most important task faced by modern society.

The weekday school of religion whereby a part of the educational time of the child during the weekday is set aside for religious education, is Protestantism's plan for the solution of this problem. Experimental work was carried on by the Cleveland Council during the past four years. Starting with six schools, the system has grown to thirty-three community centers. All of the work is conducted on school time within church centers. Eleven teachers were employed last year. Twenty-five hundred children were enrolled from grades four to nine. This work has proved conclusively the validity of the claim on the part of the church that cooperative interdenominational religious education may be presented on the highest level of educational efficiency. The church, the state, and the home, through such cooperation, combine their forces for the complete education of the child. Character results that are evidenced by improvement in conduct and behavior in the home, the church, the school, and the playground, are testified to alike by parents, teachers, ministers, and pupils. In many instances disciplinary problems that could not be solved satisfactorily by the public school have been solved for them by the weekday schools of religion.

Seventeen per cent of the pupils enrolled came from homes that had no religious affiliations. In this regard the weekday schools are making a basic contribution to the complete education of that portion of the population that presents the greatest menace to society. Especially is this true of those groups that have no moral and religious convictions, because society has been negligent in seeing to it that they master those basic disciplines that guide the intellect in making choices between right and wrong.

THE expansion of this work is imperative. The apparent deadlock between the Catholic and Protestant positions on the one hand, and the Jewish position on the other, may be broken eventually through further conferring together. If unsuccessful, the opposition of a small minority should not be allowed to deter longer the frank facing of this question with local boards of education. The religious education of the masses of the children of school age is the biggest problem confronting the churches in the United States today. It will not be accomplished until Protestant, Catholic, and Jew alike cease to quarrel with each other, and unite to combat "The real enemy of us all, the most insidious foe of American institutions, the irreligion of the day", that openly attempts to make of our children pagans and atheists.

The Vacation Church School. The vacation school has become a most effective agency for the development of Christian character. Every church should either conduct a school of its own, or cooperate in a joint undertaking. Its consecutive sessions, its longer periods, its play time spirit, its joyous good fellowship, all make this opportunity for boys and girls to discover and practice the Christian way of life, unique in the program of the church.

The Council's program calls for the promotion of schools, the discovery and training of teachers, the effective gradation of schools, the building of suitable curriculum materials, the conducting of a supply store, the educational supervision of the daily sessions, publicity by means of printed matter, newspaper articles and a city-wide exhibit of religious educational and handwork projects. The conducting of an observation and practice school proved a most effective aid in leadership training. The staff of supervisors of the Council, in cooperation with a local school, took over and conducted the practice school one week prior to the opening of the schools throughout the city. This was an integral part of the standard leadership school, and came at the conclusion of its sessions that were conducted the previous eight Saturday mornings.

As a result of the above activities, in large measure, the vacation school movement trebled itself in four years. Starting with 46 schools enrolling 6,000 pupils it grew to 135 schools enrolling approximately 20,000 pupils.

In the expansion of this work more thorough educational procedure must be striven for, while at the same time the free, joyous, spontaneous good fellowship that has characterized this movement from its inception should be augmented. Thus will the values of the vacation school movement be realized.

Young People's Work. The young people's department represents a cross section of all the divisions of the work. The young people of every generation have been frequently misunderstood. Enthusiasts for a certain emphasis or fad have created organization upon organization to minister to youth's needs, with little consideration to its needs as a whole. The problem now is how to coordinate the various agencies and programs from the standpoint of youth and the church, so that the full moral power of the Christian young people of today may be felt in church and community life.

THE approach was made in two ways. One was to enlist and train an adult leadership capable of functioning as advisers to the groups of young people engaged in local church and community work. The other was to discover outstanding young men and women and train them for their part in building and executing their program of religious education. The promotion of leadership training, conventions, conferences and institutes, summer camp conferences, the organization of interchurch young people's councils, and so forth, characterize the activities of the staff of the Council in this department.

Leadership Training. The short term intensive standard leadership school has proved its worth as an accepted training agency. The principle of bringing a strong faculty into the local community is the only way whereby large numbers of the teachers in the church schools may be effectively enrolled in a program of leadership training. These schools were conducted in two ways. One met for five successive Sunday afternoons. Two periods of recitation were provided in each class, with an assembly between. The other met one night each week for twelve consecutive weeks. The Sunday afternoon plan proved to be the most popular. As a result of the nine standard leadership schools conducted, the number of students enrolled grew last year from four hundred and ninety to one thousand and seventy-six. The biggest problem connected with the improvement of the church schools is the teacher or leadership problem. Upon its solution depends the success of the church's program of religious education.

The aim of religious education is to produce intelligent and efficient Christian living. This aim will be most truly realized through cooperative effort.

Anthony Pew, County President

will be the title of a short story with a county council setting, to appear in the January number of the *Journal*. The author, Mr. O. G. Herbrecht is the Director of Young People's Work in the Iowa Council, and in this delightful presentation reveals his intimate knowledge of the county problems.

Annual Meetings of the Council

THE forces of Protestant Christianity in the United States and Canada, cooperating in religious education through the International Council of Religious Education, will meet in Chicago at the Hotel Sherman in February. On February 8, 9, 10 and 11 will be held conferences on vacation and weekday church schools and the meetings of the professional advisory sections. The Committee on Education will meet on the following Monday and Tuesday, February 13 and 14. The annual meeting of the International Executive Committee, which is the Council for the legal transaction of business, will meet on Wednesday and Thursday, February 15 and 16.

This will not be a convention, but a great religious educational conference and congress. At this meeting will be determined the policies that will control the administration of the Council for the ensuing year. Decisions regarding what these policies shall be are reached in a most democratic manner. First will come the meetings of the several special committees giving careful attention to the various phases of the work. Then the meetings of the professional advisory sections, which furnish an opportunity for full and free discussion on the part of all. Finally the Committee on Education receives and considers the reports and recommendations of the special committees and advisory sections, and makes its report with recommendations to the Council, where the final determining action is taken on behalf of all the forces cooperating in and through the Council.

Since each of the thirty-nine denominations has its own chosen representative or representatives on the Council, and thereby has a part in determining all the policies of the Council, there is an increasing tendency on the part of the denominations to accept and use as their own the standards and policies which they work out cooperatively through the Council.

Dr. Landes Resigns World's Secretaryship

DR. W. G. LANDES has resigned as General Secretary of the World's Sunday School Association to accept the position of General Secretary of the New York State Sunday School Association made vacant by the resignation of Mr. Elmer Yelton. He assumed his new duties on November 1, 1927. Dr. Landes was elected General Secretary of the World's Association in November, 1922, following the death of Dr. Frank L. Brown. Previously, he had been General Secretary of the Pennsylvania State Sabbath School Association for eighteen years where he rendered distinctive service. He brings to his new position as Secretary of the New York State Association an unusual equipment derived from an extensive and varied experience in Sunday-school work not only in America but throughout the world.

Dr. Samuel D. Price has been made Associate General Secretary of the World's Association and placed in charge of the work at headquarters, 216 Metropolitan Tower, New York City. Dr. Price has been Assistant General Secretary of the World's Association for the past ten years and is familiar with the duties and responsibilities which have been placed upon him.

Dr. Robert M. Hopkins and Dr. Samuel D. Price have been given the chief responsibility of completing the program for the World's Sunday School Convention in Los Angeles, and of developing and carrying forward the plans and arrangements for the convention. At the request of the Program Committee of the Los Angeles Convention, Dr. Hopkins' governing board released him to give such time as might be necessary to preparations for the convention. Since the resignation of Dr. Landes, Dr. Hopkins has been asked to assume a larger responsibility, and, together with Dr. Price, take entire executive charge of completing the program and making preliminary arrangements for the convention.

International Leadership Schools and Camp Conferences for 1928

GENEVA GLEN, COLORADO

Leadership School	July 23-August 4
Girls' Camp	July 10-23
Boys' Camp	August 14-27

LAKE GENEVA, WISCONSIN

Leadership School	July 23-August 4
Girls' Camp	August 7-20
Boys' Camp	August 21-September 3

LAKE WINNIPESAUKEE, NEW HAMPSHIRE

Leadership School	August 6-18
Girls' Camp	July 24-August 6
Boys' Camp	August 21-September 3

Experimental Use of the International Standard

IN two recent state conventions, Virginia and Massachusetts, the Proposed International Standards for the Church School were made the center of discussion in the several group conferences. Reports from these conventions are to the effect that it was a most profitable way in which to bring before these groups a comprehensive ideal for the work represented by that particular group. The Virginia Convention passed the following resolution:

"We express our faith in the *Proposed International Standard for the Church School*, hailing a new day in the efficiency of all Sunday School activity. We feel that when any school begins to study itself, there will be a better understanding as to how to proceed in making itself function in the social order. We hope that all denominations, county and district associations and local schools will examine and use these standards in the light of their purpose."

Standards for the church school, vacation church school, weekday church school, and for all departments of the church school up to and including the intermediate have been in experimental use during the past six months or more. Standards for the senior department and young people's department are at present being prepared.

BY action of the Council these standards are being submitted to a period of experimentation before being issued in final form. Hundreds of churches have availed themselves of the opportunity to stimulate their work by using them in this way.

A good time to start such experimental work is the beginning of the new year. Leaders should secure copies of these standards now in order to be ready to inaugurate such use with the beginning of January. Copies of the standards at fifteen cents each and suggestions for experimentation, may be secured from the International Council of Religious Education, 3 South Wabash Ave., Chicago.

Accident Fatal to Mr. Locker

MR. A. M. LOCKER, formerly Director of Field Administration of the International Council, and for the past two years General Secretary of the Inland Empire Council of Christian Education, died at the hospital in Caldwell, Idaho, on November 12 as the result of an automobile accident. He had gone to Caldwell to set up a standard training school. On Sunday evening, October 30, as he was going to church he was struck and knocked down by an automobile. He suffered concussion of the brain, and an operation was performed to relieve the pressure. His right side was completely paralyzed, and he was unable to speak. Mrs. Locker came at once from Spokane, and everything possible was done for him, but without avail. The funeral services were held in Spokane on November 16.

Journal Subscription Contest

IN the November issue of the *International Journal* appeared the first announcement of the subscription contest which has been inaugurated by this publication. On the inside front cover page of the present issue will be found a further announcement. Much interest has been expressed in this contest because of the attractive prizes which are being offered. The person securing the largest number of subscriptions in the period from November 1 to March 1 will be given a trip to Europe with all expenses paid. The second prize consists of a very attractive trip to the World's Sunday School Convention at Los Angeles. In addition to these there are other valuable prizes which anyone may win with even a comparatively small number of subscriptions.

As the *Journal* goes to press Mr. Raymond L. Moore of Louisville, Ky., leads the contestants.

As you read the announcement of additional prizes which were not given last month, notice that you may secure a beautiful five dollar Wahl fountain pen for a very small amount of work—in addition to the regular commissions paid to all registrants. What color pen do you wish? You may have your choice!

This is the time of year when the majority of subscriptions are placed, and because the *Journal* makes such a splendid Christmas Gift, doubtless you can secure a good number in this way, and at the same time render a real service to your friends by helping them solve their gift problems.

A feature of this contest which is particularly attractive to many church school workers is the fact that in working for these prizes they are, at the same time, serving usefully the work of religious education by extending the use of this high-grade magazine in the field of religious education

A CHRISTMAS MYSTERY

AN OUT-OF-DOORS CHRISTMAS PAGEANT

By Margaret S. Holley*

I

IT DOES sound cold: a pageant out-of-doors at Christmas time, deep snow, a chill wind, winter. But "it has been done" with rich values, and no ill consequences! People dressed for the weather in heavy overcoats (the costumed cast in heavy undercoats). The moon, altho partly dimmed, sent down a friendly cheer. There is always a strange warmth about Christmas, that in even the bitterest cold sets one aglow with the spirit of the season.

FOR many years it has been the custom at Vassar College for faculty and students, on the eve of the Christmas vacation, to assemble at the main building and to march, singing "Adeste Fideles," to the library building. There, framed in the Gothic arch of the doorway, were lighted to us the nativity tableaux, rich in color, graceful in line, as the paintings of the Masters; while from the very top of the great tower high above (where was concealed the college choir), the Christmas anthems floated down "o'er all the weary world."

WITH such a setting, out in the open, the old carols unfolded new meanings. We sang with a fresh sympathy, to be sure, for the shepherds "keeping their sheep on a cold winter's night"; with a brighter joy of "the star of wonder" . . . that guides men to its perfect light; with a deeper reverence and love for the Babe of Bethlehem. "Born is the King of Israel" came the music from the tower, and the crowd below broke forth into song: "O come, let us adore Him, Christ the Lord."

SO it happened that a Vassar graduate coming to the Hartford Seminary Foundation had a vision of the Vassar tradition come to life in the lofty Gothic architecture and unrolling landscape of the Foundation's beautiful new campus. As preparations advanced, the plans grew and there unfolded the somewhat more ambitious spectacle of a mystery—of a Christmas mystery in the snow.

Because this mystery represents one more noble and highly successful effort to freshen the value of Christmas for a world whose civilization too easily obscures its first meaning, it seems now worth while to call to the attention of religious educators the actual practice of the carrying over of out-of-doors pageantry even into the winter season.

THE Christmas mystery at Hartford was prepared especially for the occasion. It is given here, in full, as a suggestion to any leader who may find inspiration to join this year with those who are using the out-of-doors dramatic service of Christmas worship.

Study the outside of your church, its doors, its walls and windows, the lawn or whatever space you may be fortunate enough to have around it. Somewhere a setting is sure to crystallize that will make a Christmas mystery there irresistible.

A young people's society may undertake the mystery, or better perhaps, a group of societies cooperating to afford the best choice of setting, the finest talent, and the thrill of the unity of Christmas fellowship. But, young people, the older people may come and surprise you, despite the weather. They did at Hartford!

II

A Christmas Mystery in the Snow

(As produced on the Campus of the Hartford Seminary Foundation, Hartford, Connecticut, December, 1926.)

(1) The people who were to witness the mystery assembled at 9:30 p. m. outside one of the campus buildings, a little distance from and out of view of the setting of the mystery.

Under the direction of a music leader, they sang carols for perhaps ten or fifteen minutes.

Then they marched, under the direction of the music leader (who beat time with a flash light), to the mystery, singing as they went, "O Come, All Ye Faithful."

(2) The first scene of the mystery was set (while the people were beginning to march to it): a nativity tableau silhouetted in the arched passage under the great town of the central building. (Fig.1.)

When the crowd of people had assembled before the scene, the scene was lighted with a vague green lighting.

At the same instant, the choir (stationed in the first floor tower room over the arch) sang through the open windows:

O little town of Bethlehem,
How still we see thee lie!
Above thy deep and dreamless sleep
The silent stars go by;
Yet in the dark streets shineth
The everlasting light;
The hopes and fears of all the years
Are met in thee tonight.

(3) Then the choir and people sang together:

The first Noel the angel did say
Was to certain poor shepherds in fields as they lay;
In fields where they lay keeping their sheep,
On a cold winter's night that was so deep,
Noel, Noel, Noel, Noel,
Born is the King of Israel.

They looked up and saw a Star,
Shining in the east, beyond them far,
And to the earth it gave great light,
And so it continued both day and night,
Noel,—

(4) Then the lighting of the tableau was shifted from the green to amber, and the girls of the choir sang:

Sleep, my little Jesus,
On thy bed of hay
While the shepherds homeward
Journey on their way.
Mother is thy shepherd
And will her vigil keep:
Did the voices wake thee?

O sleep, my Jesus, sleep!
Softly sleep,
Sweetly sleep,
My Jesus, sleep!

Sleep, my little Jesus,
Wonder baby mine!
Well the singing angels
Greet thee as divine.
Through my heart, as heaven
Low the echoes sweep
Of glory to Jehovah!
O sleep, my Jesus, sleep!
Chorus (hummed this time).

(5) Directly after, the men of the choir sang:

In unison:

We three kings of Orient are,
Bearing gifts we traverse a-far
Field and fountain, moor and mountain
Following yonder star.

O star of wonder,
Star of night,
Star with royal beauty bright,
Westward leading, still proceeding,
Guide us to thy perfect light.

*75 Bellevue Avenue, Bristol, Connecticut.

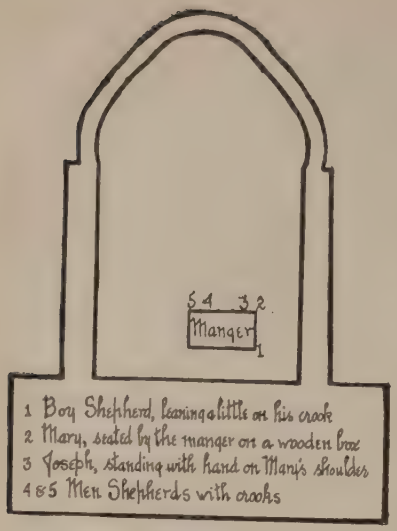

5 4 3 2
Manger
1
1 Boy Shepherd, bearing a little on his crook
2 Mary, seated by the manger on a wooden box
3 Joseph, standing with hand on Mary's shoulder
4 & 5 Men Shepherds with crooks

Figure 1

During this singing, there appeared in the distance through the arch, behind the nativity group, the three kings coming together from different directions, each bearing his gift. They met just before they reached the arch, and took their stand in a semi-circle, covering the rear of the arch. (Fig. 2.)

Bass solo: (Melchior)

Born a King on Bethlehem's plain,
Gold I bring to crown him again,
King for ever, ceasing never
Over us all to reign.

Unison: Chorus
(During which Melchior presented his gift, handing it to Joseph, who in turn gave it to Mary. She set it on the edge of the manger.)

Tenor solo: (Caspar)

Frankincense to offer have I,
Incense owns a Deity nigh;
Prayer and praising, all men raising,
Worship him, God on high.

Unison: Chorus
(During which Caspar handed his gift to Joseph)

Baritone solo: (Balthazar)

Myrrh is mine; its bitter perfume
Breathes a life of gathering gloom;
Sorrowing, sighing, bleeding, dying;
Seal'd in the stone-cold tomb.
(During which Balthazar presented his gift.)
(The chorus was omitted)

Unison:

Glorious now behold him arise,
King and God and sacrifice;
Alleluia, Alleluia! Earth to heav'n replies.
Chorus

(6) As the male voices were finishing the line, "Guide us to thy perfect light," the lighting of the scene was shifted from the amber to pure white. Then choir, cast, and people sang:

All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown him Lord of all.

Let every kindred, every tribe,
On this terrestrial ball,
To him all majesty ascribe,
And crown him Lord of all.

LIGHTS OUT.

III

Some Tips on Producing

Lights

WE lighted our pageant through a small window that opens into the arched passage which formed our "stage."

It was necessary, beforehand, to juggle a bit with the two factors of the angle of light and of the location of the scene, until we had found the best combination from the standpoint of the audience's line of vision and also from that of shades and shadows, in our picture.

The colored lighting effects to which we referred were secured by holding a white, 250 watt incandescent bulb, cased in a reflector, against colored gelatin slides. The slides can be bought at $1.00, or made at 10c out of the gelatin paper, which can be obtained from some electrical dealers, or from the manager of the local moving picture house.

(To make a slide, draw a circle about nine inches in diameter on a light weight, convenient sized cardboard. Draw three straps across it. Cut out the sections of the circle between the straps. The straps are to support the gelatin, and do not cast shadows. Cover completely the cut out section of the cardboard with a generous square of colored gelatin paper, fastening it down with adhesive tapes across the corners. Then lay a cardboard cut similar to the first, on it; clip together with paper clips. The slide is made.)

It is well to have an extra slide or two of each color used ready; for the gelatin paper breaks easily, especially in sudden changes of temperature such as it is exposed to in out-of-door work.

The gelatin sheets come in four common colors: red, green, blue, amber. Further colorings, or intensities of colorings, may be obtained by combining two or more slides.

One should experiment with different colored slides and combinations of slides to see which bring out best the suitable effects and colorings of the particular setting and of the costumes.

The most convenient way to arrange the slides steadily is to fit them into some stationary frame, from behind which the light can be held. Our window was narrow enough so that we snapped the flexible framed slides into the casing. To change the lighting from green to amber we raised the bulb gradually from its position behind the green slide to one behind the amber, the gradual shift making a very graceful, inconspicuous, changing. To secure the third, white lighting, the bulb was swiftly lowered past the green slide to the open window.

FINALLY, remember! In work with out-of-door night pageantry, artificial lighting, to be the most effective, must be adjusted to the natural light, of full moon and stars, or crescent moon, of the location of the moon at the hour of the production, or of no moon and blackness, fog, falling snow flakes—factors which cannot be predicted ahead. For the most successful lighting of your mystery, be prepared for the unexpected in the natural lighting. We changed two of our lightings, at the last minute.

Properties

THE KING'S gifts will show up best at night if they are bright, polished, and not too small. For Caspar's gift we were able to borrow a brass candle lamp whose light shone through blue, red, and green stones—a lovely effect, visible even in the distance as the kings were coming toward the arch.

Cast

The number in the cast should be the number that will make the most artistic picture in the given setting. Be careful not to get a crowded effect.

Music

THE effectiveness of a pageant in which music plays such a large part depends, naturally, to that extent, on the effectiveness of the music.

Several facts must be remembered:

(1) Voices do not carry so well out-of-doors as in-doors.

(2) There is no way to tell the acoustic properties of an out-of-doors setting except to try it out.

In our pageant, the people under the arch could get the tune, but not the words to the music of the choir singing in the room of the tower over the arch. Such an arrangement means extra cues.

Figure 2

(3) Decide beforehand whether the cast is to take cues from the music, or the music from the acting of the cast. In our arrangement, the cast followed the music.

(4) In some cases it is effective to have some of the solo work done by members of the cast instead of by the choir—Mary singing "Sleep my little Jesus"; the kings, "We three kings of orient are," in unison on the first and last verses and chorus, solo, each on the presentation of his gift. Consider whether you have good enough soloists, without robbing the choir, and whether the voices carry well enough from the setting.

Costumes

Make the costumes large enough to allow room underneath for light coats and sweaters.

Keeping Warm

GIVE the audience some activity. Let them meet at a little distance from the scene, and warm up, singing a few carols; give them a sheltered spot in which to gather. Give them a chance to sing a couple of carols, along with the choir, at the mystery.

An out-of-doors winter pageant must be briefer than the average in-doors. But dramatic effectiveness depends sometimes more on brevity than length. This is one of the "sometimes."

IV

A NOT too summery night to you. And MERRY CHRISTMAS.

UGGESTIONS FOR BUILDING WORSHIP PROGRAMS

BEGINNERS' DEPARTMENT PROGRAMS FOR JANUARY

*By Muriel White Dennis**

heme for January: Love Shown Through Care

Aim for January

The aim for this month is to help the ildren overcome fear and to develop sense of trust and security by showing w the heavenly Father protects them all times; how he cares for daddy and other, for seeds and plants, birds and nimals—everything he has created. possible, we will provide actual exerience in caring for the birds and in owing love to playmates who are sent because of sickness. We will also ncourage them to feed their pets at ome and to be "careful" of growing lants. We will make them feel that they re cooperating with God in protecting naller, weaker things. From experience ey will better understand God's loving rotection.

Materials to Have Ready

Room or corner: If it is on the ground oor build a feeding shelf on the window edge for the birds or keep a spot cleared rom snow and well supplied with crumbs nd small seeds for the juncoes and parrows. Tie a piece of suet on a tree r bush for the chickadees.

Two winter bouquets will provide nteresting lesson material. One of veeds, grasses, rose-hips, a dried sunlower, whatever is available. The other f forced buds. Twigs, 15 inches long, ut from apple, red and yellow maple, horse chestnut, lilac or pussy willow, put in a vase deep enough to cover onehalf the length in water, will blossom n mid-winter, if kept in a light place, vith moderate sunshine and heat. The vater should be changed each week.

A cocoon and an empty nest will furnish material for interesting conversaion.

Songs: Praise songs used in November. One winter song should be learned, others sung by the teacher. Choose the song best suited to their environment and nterests. "Winter Hymn," "Snow Song," "Where Do All the Birdies Go?" rom *Songs for Little People*, are appropriate. "Birds in Winter," from *Songs for Little People*, and "Feeding the Birds," rom *First Year Music* by Hollis Dann[1] vill be quickly learned when the children have had experience in feeding birds. "God's Gift of Day and Night," or "God Sees," from *Carols* or "The Morning Hymn" are suitable for the first year essons.

First Sunday

Note: We suggest that you extend he free play period designated here "Before the session" and call the children nto the circle eight or ten minutes after he other departments have opened.

BEFORE THE SESSION: More children will return today wearing new coats and caps received for Christmas. Notice these. Encourage the pupils to rejoice with each other. If it is snowing call attention to the crystals they have brought in on their coats. Note the different shapes and watch them melt.

The offerings may be placed in a basket on the secretary's desk and brought into the circle later

FREE PLAY: (Opportunity to look at pictures and objects in the room, draw on blackboard or with crayolas, or play with dolls and toys.)

CALL TO CIRCLE: Three soft chords.

QUIET MUSIC: A hymn or "Berceuse" from Jocelyn. Use same music throughout the quarter.

GREETING: "Happy New Year," to tune of "Good Morning to You."

CONVERSATION AND WORSHIP: About things that keep us warm. Children choose pictures from pile on teacher's desk, hold them up, then pin on burlap dado. There will be many individual responses. Opportunity for singing praise song and "Thank You" refrain used in November. "Thank you" prayer.

Offering: Brought into the circle. Prayer.

Observation: Children go to windows and watch an assistant tie suet to a bush. Wait for the birds to come. Several children sprinkle crumbs on the window ledge. Teacher sings, "Feeding the Birds."

Play that they are winter birds. Sing "Feeding the Birds." Suggest that they hang suet or basket of crumbs on their Christmas trees and set up in the yard.

THE STORY: If you are teaching first year lessons show pictures "The Evening Star" and a child sleeping. Children play undress, go to sleep, wake-up and dress. Then they listen to story.

If you are teaching second year, show pictures "The First Snow" and children playing in the snow, then tell story.

AFTER THE STORY: If teaching Lesson 14 teacher sings, "God's Gift of Day and Night." Children sing "The Morning Hymn" as a prayer. If teaching Lesson 66 teacher sings, "Snow Song." Children join in prayer of thanks for snow.

Second Sunday

BEFORE THE SESSION: Several children will sprinkle seeds on the feeding shelf. Some will tell how they fed birds through the week. Younger children will enjoy looking at scrap-books of birds and pets. Older children may select some of the winter pictures pinned on the burlap last Sunday and paste on large cardboard for a poster. When completed all look at it. Teacher sings "Winter Hymn" or "Winter Days are Full of Cheer." Several children touch the pictures while the song is sung again, the children joining.

CALL TO CIRCLE: (See first Sunday.)

QUIET MUSIC: (See first Sunday.)

OBSERVATION AND WORSHIP: They look at the buds on the twigs of the winter bouquet through a magnifying glass. Note the buds' winter coats. Discover that the end buds are larger and better wrapped. Wonder at God's care of the little green leaf-bud. "Thank you" prayer or praise song.

CONVERSATION: God's care in winter. Warm homes, fires, blankets, heavy clothes for children.

Song: "The Winter Hymn" (Sung by teacher if the children have never learned it.)

OFFERING

Song: (Watch for birds on feeding shelf. Sing "Feeding the Birds.")

THE STORY: If teaching first year lessons show picture of the "Wise-men and the Star." Let a child tell the story. Two or three children find pictures of night-time and hold them up for the rest to see. Then tell story 15. Story 67 may be introduced or woven around blackboard drawings of a tree in winter, summer and autumn.

AFTER THE STORY: Lesson 14. Show picture. Sing to the children "God Sees." "Thank you" prayer for care at night and when away from home. Send note to parents suggesting that the child be permitted to stay up one night through the week long enough to look at the stars. Request them to repeat "Twinkle, Twinkle Little Star" as they watch. Lesson 67, "Thank you" prayer.

Third Sunday

BEFORE THE SESSION: Children draw winter pictures with crayolas. If teaching first year suggest that they draw things they like to do in daytime. Each child tells the story of his picture.

CALL TO CIRCLE

QUIET MUSIC: (See first Sunday.)

SONG: "The Winter Hymn" (or winter song chosen for children to learn.)

OFFERING

CONVERSATION: About keeping warm in winter. Coats for birds. Snow blanket. Coats for leaf-buds. Homes for squirrels (and bushy tails). Opportunity for praise song or refrain as these are mentioned.

Song: "Where Do All the Birdies Go?" sung by teacher.

Children play birds flying south. Some will be winter birds, remain behind and hop in snow.

Sing: "Feeding the Birds."

Prayer: Thanks for care during winter. "Help us remember to take care of birds."

THE STORY: Preparation for first year story, children tell how they watched the stars. Retell Story 15, pausing before words, "I am with thee," for the children to supply. Instead of retelling Story 14, let children play sleeping and waking, then sing, "The Morning Hymn" or, you may tell "The Sleepy Head" by Lindsay.

If teaching second year let children fill the blackboard with snowflakes and you may cover the brown earth with a snow blanket. (Use broad side of crayon.) Children draw weeds sticking out of snow. Teacher draws birds. If they have had actual experience in feeding the birds each Sunday, you may save the story as a "surprise" to be read by mother from the leaflet and let the children make their own story as you draw on the blackboard. Rub off the snow in one spot on the "ground" and let the children draw crumbs for the birds. You

*Royal Oaks, Michigan.

[1] Also in Teacher's Quarterly Christian Board of Publication, St. Louis.

may add children to the picture if they suggest it and a home where the children live.

Fourth Sunday

BEFORE THE SESSION: Give each child an envelope marked "Breakfast for a bird" and let them go outdoors to feed the birds. An assistant may tie suet on a bush. Tiptoe indoors and watch. If they cannot see from the room move far enough away to keep from scaring the birds and watch quietly. Return to room and take places in circle.
SONG: "Feeding the Birds."
SCRIPTURE: (Teacher reads from God's Book.) Ps. 147:16a; 50:11a; Matt. 6:26; 1 Peter 5:7.
PRAYER
OFFERING
CONVERSATION: About pets they have at home. Teacher draws a dish on blackboard. Children put the food inside the dish.
THE STORY: First year, "The Shepherd and His Sheep." Second Year, "David, the Shepherd Boy."
AFTER THE STORY: Show lesson picture and close with prayer that they may be ready to feed and defend their pets.

Fifth Sunday

BEFORE THE SESSION: Children who desire may decorate leaflet covers for Mary, John, etc., "who cannot come today because they are sick." Secretary may fasten leaflets in covers during the session that they may be ready for delivery. Encourage children who live near absentees to take them. (You should remind the adult who accompanies the child to insure the delivery.)
CALL TO CIRCLE
QUIET MUSIC: (See first Sunday.)
CONVERSATION: About things that make us glad. Praise song and prayer.
OFFERING
PICTURE WALK: (Verses recited while looking at them.)
RETOLD STORY
CONVERSATION: About pets. Sing "Feeding the Birds." "I Love Little Pussy," and any other songs they know about pets. Some children may know songs they can sing for the others.
THE NEW STORY: First year "The Good Samaritan." Second year, "David and the Giant."
AFTER THE STORY: Show lesson picture. Close with prayer that they may be ready to take care of small brothers, sisters or playmates and to protect their pets.

PRIMARY DEPARTMENT PROGRAMS FOR JANUARY

*By Dorothy Kay Cadwallader**

Theme for January: Reverence

First Sunday

CALL TO WORSHIP: "This Is God's House" P. 9.
(All numbers refer to *The Child's First Songs in Religious Education* by Louise M. Oglevee. The Vail Company, Rock Island, Illinois.)

This is God's house and
He is here to-day,
He hears each song of praise and
Listens when we pray.

OPENING VERSE:

Within this quiet happy place
We meet this holy day,
And show our love for Jesus here
In all we do and say.

PRAYER:

Thank thee for the glad New Year.
Help us to be kind and true. *Amen.*

A MORNING PRAYER: "Dear Jesus, Help Us Each." P. 10.

Dear Jesus, help us each to be
Thy loving child today;
And may we try to be like Thee
In all we do and say. *Amen.*

OFFERING HYMN: "Since My Heavenly Father." (P. 11.)

Since my heavenly Father gives me everything
Lovingly and gladly now my gift I bring.

OFFERING VERSE: It is a good thing to bring gifts unto the Lord.
LESSON STUDY: Play "Downy Little Snowflakes," (P. 55.) as a signal for the children to gather around the superintendent for a story.)
A WINTER SONG: "Downy Little Snowflakes."

Downy little snowflakes
Floating from above,
Cov'ring trees and flowers
Tell us God is love.

STORY: "Making a Snow Man," by Cora S. Cobb, *The Elementary Magazine*, Jan. 1927. (The Methodist Book Concern, New York.)
A CLOSING PRAYER: "Dear Father, Bless Each Little Child," P. 13.

Dear Father, bless each little child
And keep us all, we pray,
Safe in Thy loving care,
Until another Sabbath day.

Second Sunday

CALL TO WORSHIP: "This Is God's House," (P. 9.)
OPENING VERSE: (See First Sunday.)
A MORNING PRAYER: (Have superintendent repeat softly while the pianist plays the music to "A Morning Prayer," P. 10.)
OFFERING PRAYER: "Bless This Gift, Dear Father," P. 12.

Bless this gift, dear Father,
As we try to share
With Thy many children,
Here and everywhere.

LESSON STUDY: Play "Downy Little Snowflakes" to call the children for the story.
A WINTER SONG: "Downy Little Snowflakes," P. 55.
STORY: "The Story of the Twelve Months," *The Elementary Magazine*, (The Methodist Book Concern, N. Y.)
CLOSING PRAYER: "Guard and Guide Us By Thy Love," P. 14.

As from this happy place we go,
Dear Father, from Thy home above
Watch o'er us till we meet again,
And guard and guide us by Thy love.
Amen.

Third Sunday

CALL TO WORSHIP: "This is God's House."
A MORNING PRAYER: "Dear Jesus, Help Us Each."
SCRIPTURE: Psalm 19
OFFERING HYMN: "Since My Heavenly Father."
OFFERING PRAYER: "Bless This Gift, Dear Father."
LESSON STUDY: Play "A Song of Happy Thoughts," to call the children around the superintendent for a story.
STORY: Use any of the missionary material available. Send to your denominational board for any of the following material that has not been used before. It should be a part of the church school training of every primary child. *Ah Fu; Kembo; The Three Camels; Esa, a Little Boy of Nazareth; Musa, Son of Egypt; Kin Chan and the Crab; The Twins Travelogue Series; Primary Picture Stories;* Set No. I (Moslem Children), Set No. 2 (Indians).
A WORLD BROTHERHOOD SONG: "Sharing Our Country," P. 35.

America, my country dear,
We children love Thee well;
May peace and joy and love to God,
Within thy borders dwell.

A CLOSING PRAYER: "Guard and Guide Us By Thy Love," P. 14.

Fourth Sunday

CALL TO WORSHIP: "This Is God's House."
A MORNING PRAYER: "Dear Jesus, Help Us Each."
OFFERING HYMN: "Since My Heavenly Father."
OFFERING PRAYER: "Bless This Gift, Dear Father."
LESSON STUDY: Play "A Song of Happy Thoughts," P. 54. to call the children around the superintendent for any one of the missionary stories mentioned above.
A SONG OF HAPPY THOUGHTS: "What the Stars Say."

Do not fear, God is near,
All the bright stars say;
Do not fear, God is near,
All the night and day.

A CLOSING PRAYER: "Guard and Guide Us By Thy Love," P. 14.

Fifth Sunday

CALL TO WORSHIP: "This Is God's House."
A MORNING PRAYER: "Dear Jesus, Help Us Each."
OFFERING HYMN: "Since My Heavenly Father."
OFFERING PRAYER: "Bless This Gift, Dear Father."
BIRTHDAY SERVICE:
Song: "A Birthday Wish," P. 20.

We wish a joyous birthday,
With happiness and cheer,
With God's dear care about you,
All through a happy year.

Prayer: Thank Thee dear Jesus for these January birthday children. May it be a happy year for them. May they grow like the child Jesus, thoughtful, loving and true. Amen.
LESSON STUDY: Play "Sharing Our Country," P. 35. To call the children around the superintendent for any of the missionary stories.
A WORLD BROTHERHOOD SONG: "Sharing Our Country," P. 35.

When children come from other lands,
In this new land to live,
May we be kind, and to them all
A friendly welcome give.

With children in far distant lands,
Our blessings we may share,
For missionary ships will take
Our love gifts everywhere.

A CLOSING PRAYER: "Guard and Guide Us By Thy Love."

*Supervisor Jefferson School, Trenton, N. J.

JUNIOR DEPARTMENT PROGRAMS FOR JANUARY

By Nan F. Weeks*

Theme for January: Reverence

Suggested Memory Hymn: "The Heavens Declare Thy Glory" (Tune: Cherries)

The heavens declare thy glory,
The firmament thy power;
Day unto day the story
Repeats from hour to hour;
Night unto night replying,
Proclaims in every land,
O Lord, with voice undying,
The wonders of thy hand.

The sun with royal splendor
Goes forth to chant thy praise;
And moonbeams soft and tender
Their gentler accents raise
O'er every tribe and nation
That music strange is poured,
The song of all creation,
To thee, creation's Lord.

All heaven on high rejoices
To do its maker's will
The stars with solemn voices
Resound thy praises still;
So let my whole behavior,
Thoughts, words and actions be
O Lord, my strength, my Saviour,
One ceaseless song to thee. *Amen.*
—*Thomas R. Birks.*

First Sunday: Reverence for God

PRE-SESSION PERIOD: (Fifteen minute class period for memory work, handwork projects and the like.)
CALL TO WORSHIP: (Instrumental) "Largo," by Handel.
RESPONSE:
Supt: The heavens declare the glory of God; and the firmament showeth his handiwork. (Psalm 19:1)
Dept.: Holy, holy, holy is Jehovah of hosts: the whole earth is full of his glory. (Isaiah 6:3)
PRAISE HYMN: "Holy, Holy, Holy"
PRAYER: (Lord's Prayer in unison)
MEMORY DRILL

MEMORY HYMN: "The Heavens Declare Thy Glory."
1. *Preparation:*

Hundreds and hundreds of years ago a great man sat looking at the sky. He had watched the fleecy clouds go sailing across the blue heavens. He had seen the sun, like a ball of fire, go slowly down behind the western hills. He had gazed at the many colored clouds, and had noticed the stars as one after another began to sparkle in the evening sky. He had watched the moon as it slowly rose and shed its beams over the beautiful world. And all the while, as he watched, he kept thinking of the greatness of a God who could make anything as wonderful as a sun or a cloud or a star or a moon. Truly no person in all the world could make anything so marvelous, or could keep each light in its exact place in the sky day after day and night after night. And as the great man, David, thought of how the heavens were reminding him of God's glory and greatness and power, he said,

"The heavens declare the glory of God,
And the firmament showeth his handiwork."

(Firmament is just another name for the heavens or the sky.) In all the years since David said those words, many other great and good men have expressed the same thought in many different ways. Artists have said it in splendid paintings. (Show pictures portraying a sunset or an evening sky.) Poets have said it in beautiful verses. A poet named Thomas R. Birks has expressed David's thought in these lines. (Read first stanza.)

2. *Sing first and second stanzas.*

FELLOWSHIP FEATURES:
Recognition: (New members, visitors, birthdays, honor classes, church attendance and the like.)
Announcements
World Friendship: (Missionary story, song, dramatization or prayer.)
OFFERING SERVICE:
Supt.:

Long years ago a young man went journeying along a country road. He was hurrying away from home because he had quarreled with his twin brother and he was afraid that his brother might kill him. On and on he went, farther and farther from home, until it grew dark and still and lonely, and he was very tired. Then with a big stone for a pillow he lay down by the roadside to sleep.

As he lay there, looking up at the stars and thinking of his home and his father and mother, he felt very, very lonely, and very far away from everyone. He did not know that there is one Friend who is always very near no matter where we may be or how wrongly we may have acted. But when, after a while, the young man fell asleep, he had a wonderful dream, in which God spoke to him and said, "I am with thee and will keep thee wherever thou goest." The young man, whose name was Jacob, was so happy over God's promise that he prayed and thanked God for being his ever-present Friend, and he said: "After this I am going to give to thee, my God, one-tenth of everything that I have." (Gen. 28:22).

All this happened long, long ago, and in the hundreds of years that have passed since Jacob's dream and his promise, many, many people who truly love God try to show their love by giving to him one-tenth of all their money. Often we call it tithing.

Let us show our love to God by bringing our gifts to him now.

(Allow one minute for collecting of individual offerings in class envelopes.)

Collecting of Class Offerings by two juniors from third-year boys. The ushers, after bringing the offering to the platform, stand with bowed heads while all rise and sing.

Prayer Hymn: (Sung softly)

We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee. *Amen.*

(May be sung to tune "Boylston.")

WORSHIP SERVICE:
Quiet Music.
Scripture: Psalm 19:1-6
Response: (Sung softly)

Holy, holy, holy, Lord God of Hosts;
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high. *Amen.*

(Refrain of "Day is Dying in the West.")

Hymn: "Lord, Thy Glory Fills the Heaven"
Prayer
CALL TO STUDY: *Supt.:* Teach me thy way, O Jehovah; I will walk in thy truth.
LESSON PERIOD
CLOSING SERVICE
Reports: (Class credits, attendance, offering, special records and the like).
Closing Hymn: "My God, I Thank Thee"
Prayer: Psalm 19:14 (Repeated in unison)

Second Sunday: Reverence for God's Word

PRE-SESSION PERIOD: (See first Sunday)
CALL TO WORSHIP: (Instrumental) "Consolation," by Mendelssohn
RESPONSE: (See first Sunday)
PRAISE HYMN: "Doxology"
PRAYER
OFFERING SERVICE: (Same as first Sunday, omitting the story)
MEMORY DRILL: (Books of the Bible)
SPECIAL FEATURE: Our Bible
Supt.:

In Eastern lands where poisonous snakes are very numerous, and where deep pits and jagged cliffs make traveling dangerous, men who had to travel over dark and unfamiliar roads often used to wear a little lamp fastened to the toe of their sandal to show them where it was safe to step. It looked something like this—make simple sketch on blackboard or show one which you have had drawn on a large sheet of paper.

One day, long ago, when a great and good man was thinking of how the Bible had helped to keep him from making many mistakes and doing many wrong things, it occurred to him that God's word was like the little lamp or torch which he had so often worn on the front of his sandal, and he wrote these words which we find in Psalm 119:108: "Thy word is a lamp unto my feet and a light unto my path."

There is a hymn which tells us that same thing and many other things about God's word.

HYMN:

"Lamp of Our Feet." (If this hymn is not in the hymn-book used by the department, it might be sung or recited by a junior girl.)

Lamp of our feet, whereby we trace
Our path, when apt to stray,
Stream from the fount of heavenly grace,
Brook by the traveler's way.
Beautiful lamp, brightly shine on our way,
Guiding our souls to the mansions of day.

Lord, grant us all aright to learn
The wisdom it imparts,
And to its heavenly teachings turn
With simple childlike hearts.
Beautiful lamp, brightly shine on our way,
Guiding our souls to the mansions of day.

STORY: (Valuable story material may be found in "Lamplighters Across the Sea," by Margaret T. Applegarth (See introduction: "All on Account of Mary Jones," pp. 19-21: "The Bible That Hid In a Pillow," pp. 33-39; "The Book Fished Out of the Water," pp. 55-58.)
FELLOWSHIP FEATURES: (See first Sunday)
WORSHIP SERVICE:
Supt.:

Last Sunday we thought about the way in which the heavens declare the glory of God. Can you think of anything else which tells us of God's greatness and his goodness? (Encourage suggestions and lead to the thought of the Bible as another of God's ways of helping us to know him.) Let us read together what David said in that same Psalm, about the word of God. David called God's message by several different names—law, testimony, precepts, ordinances —but in every case he meant God's word.

SCRIPTURE: Psalm 19:7-11
PRAYER: (Thanks for the Bible and for all that its teachings have done to help the world.)
RESPONSE: The grass withereth, the flower fadeth; but the word of our God shall stand forever. (Isa. 40:8)
HYMN: "Sing Them Over Again to Me"
CALL TO STUDY: (See first Sunday)
LESSON PERIOD
CLOSING SERVICE
Reports: (See first Sunday)
Hymn: "The Heavens Declare Thy Glory"
Prayer: (Psalm 19:4 repeated in unison or sung softly. See *Hymnal for American Youth*, "Orders of Worship," p. 24.)

Third Sunday: Showing Reverence by Our Conduct

PRE-SESSION PERIOD: (See first Sunday)
CALL TO WORSHIP: (Instrumental) "Morning Voices," by Grieg
RESPONSE: (See first Sunday)
PRAISE HYMN: "Come Thou Almighty King"
MEMORY DRILL
FELLOWSHIP FEATURES: (See first Sunday)
HYMN: "I Would Be True"
OFFERING SERVICE: (See first Sunday, omitting the story)
WORSHIP SERVICE:
Quiet Music
Hymn: "The Heavens Declare Thy Glory" (Stanzas 1 and 2)
Supt.:

For two Sundays we have been thinking and singing about the way in which the heavens help us to know how great and how powerful God is. Last Sunday we thought about a wonderful book which helps us to know more about God. There are many other ways in which God's greatness and goodness may be made known. (Encourage suggestions and lead to the thought that each one of us, by our conduct, may bring glory to God, and may help the world to know about the heavenly Father. Read together the last stanza of the hymn, and then have all sing it.)

*Children's Editor, American Baptist Publication Society, Philadelphia.

Scripture: Psalm 19:12-14
Prayer: Our heavenly Father, we thank Thee for the sun and moon and stars which tell us of Thy glory and Thy power. We thank Thee also for Thy word which tells us how great and how loving Thou art; and which teaches us how Thou dost want us to live. We are glad that we too may declare the glory of God by trying every day to do those things which are true and helpful and kind. Help us, as we try to do the things that please Thee. We ask it in Jesus' name. Amen.
CALL TO STUDY: (See first Sunday)
LESSON PERIOD
CLOSING SERVICE:
Reports
Hymn: "Father, Hear the Prayer We Offer"
Prayer: Psalm 19:14 (Repeated in unison)

Fourth Sunday: Reverence for God's Day

PRE-SESSION PERIOD: (See first Sunday)
CALL TO WORSHIP: (Instrumental) "Traumerei," by Schumann
RESPONSE: (See first Sunday)
PRAISE HYMN: "Love Divine"
PRAYER
FELLOWSHIP SERVICE: (See first Sunday)
WORSHIP SERVICE:
Quiet Music
Scripture:
Supt.: This is the day which Jehovah hath made. We will rejoice and be glad in it (Ps. 118:24)
Dept.: Remember the Sabbath day to keep it holy (Exod. 20:8).
Supt.: In order that we might know how God wants us to spend His day, Jesus showed people by His example when here on earth that it was right to be helpful and kind and to go to God's house. Let us read what the Bible tells us about it.
Third-year classes, Matthew 12: 9-13.
First-year classes, Acts 20:35.
Second-year classes, Psalm 102:4.
Poem: (Recited by a junior.)

The earth is hushed in silence,
Its cares now flee away;
Let all things bow in reverence
On this the Lord's own day.

The bells are sweetly ringing,
Their clear-toned voices say:
"Ye people, come and worship
On this the Lord's own day."

Come all ye thankful people!
Why should our hearts delay
To greet the Lord of heaven,
On this his holy day?

—*Anonymous.*

Hymn: "O Day of Rest and Gladness"
Story:

Long ago a very kind father, who dearly loved his children, tried to think of a way in which to make them all happy. One day, calling them all to him, he said, "Come with me, my children, into the treasure-house."

Great was their delight as they gazed upon the dazzling gems which were displayed in seven magnificent caskets. Still greater was their joy when their father said, pointing to six of the caskets which stood in a row: "From each of these six caskets each one may select a jewel, and they shall be your own to do with as you will. Only the jewels in the seventh casket, yonder, shall I keep for my own."

When each son and each daughter had carefully chosen a gem from each of the six caskets they turned to go. Some thanked the father for his generous gift, and told him they were going to use their jewels to make him glad, and the father's eyes kindled in loving joy. But some were already busily planning how they would use their jewels to gain money and pleasure and ease for themselves alone. And as they turned away, with not so much as a word of gratitude, the father's face clouded with disappointment.

Then a sad thing happened. Some of the ungrateful sons and daughters, not content with their share of the jewels, whispered among themselves: "These six jewels apiece are not enough to bring us all the pleasure and wealth we want. Let us go secretly to our father's treasure-house and each take a jewel from that seventh casket."

And so, while the grateful sons and daughters were enjoying their jewels and the generosity of their father, the ungrateful ones were creeping stealthily back to the treasure-house. Noiselessly they stretched out their greedy hands and each stole a jewel from their father's share.

Although the father knew what those sons and daughters had done, and although his gracious heart was grieved that the children whom he loved could treat him so, yet he is still as kind and as loving with the selfish children as he was before. And I hope that some day each one of them will see how selfish he or she has been, and that they will give back to the Father the stolen jewel which belongs to his casket—which is called Sunday or the "Lord's Day."

Prayer: (That each may remember God's day to keep it holy.)
Offering Service: (See first Sunday omitting the story)
CALL TO STUDY: (See first Sunday)
LESSON PERIOD
CLOSING SERVICE:
Reports: (See first Sunday)
Hymn: "Safely Through Another Week"
Prayer: Psalm 19:14 (repeated in unison).

Fifth Sunday: Reverence for God's House

PRE-SESSION PERIOD: (See first Sunday)
CALL TO WORSHIP: (Instrumental) "Melody in F," by Rubenstein.
RESPONSE: (See first Sunday)
PRAISE HYMN: "When Morning Gilds the Skies"
WORSHIP SERVICE:
Story: Mark 11:15-18 (Told by a junior).
Scripture: (What the Bible says about God's house)
1st year classes: Psalm 100:4
2nd year classes: Psalm 122:1
3rd year classes: Habakkuk 2:20
Prayer: (Thanks for the church and a request for help as each tries to be reverent in God's house.)
Hymn: "I Love Thy Kingdom, Lord"
Offering Service: (See first Sunday, omitting story)
MEMORY DRILL
FELLOWSHIP FEATURES: (See first Sunday)
MEMORY HYMN: "The Heavens Declare Thy Glory"
CALL TO STUDY: (See first Sunday)
LESSON PERIOD
CLOSING SERVICE:
Reports
Prayer: Psalm 19:14 (Sung softly. See second Sunday)

JANUARY PROGRAMS FOR THE DEPARTMENTS OF THE YOUNG PEOPLE'S DIVISION

*By Roy A. Burkhart**

Suggestions for the Worship Committee

Refer to the material given in the October *Journal*, Page 32. There are some suggestions on the need of worship, the nature of worship, and the elements of worship.

Study the fourteen points for planning youth worship experiences in the November *Journal*, Page 36.

Particular attention is called to a brief statement under the title of "Teaching an appreciation of Worship." The discussion is largely illustrative. Some definite suggestions are offered as to methods of emphasizing personal enrichment through worship.

A *Call to Worship* is arranged for each department in the young people's division. It is suggested that in each department, the call to worship be used all five Sundays. This part of each service has been prepared with this purpose in mind.

The same plan in general is followed this month, as the last two months, with the hope that more and more the contribution in this part of the *Journal* may be in the form of suggestions to be used in building the worship services rather than to include ready-made services. Enlist the young people through committee service and through class groups to work out and plan for their own worship experiences.

Teaching an Appreciation of Worship

There is a growing appreciation of worship experiences on the part of youth. Young people's camps and conferences are making a vital contribution along this line. Practically without exception a camper will tell you that the most enriching camp experience is the hillside service. Why? It may be difficult to answer. There is a reality, a symplicity, a symbolism, a genuineness in the hillside services to be sure. The beauty and symmetry of nature abounds. There is a unity of purpose in camp. The programs carry a purposiveness that grips the interest and attention. The quality of leadership helps. The integrated influence of a balanced camp experience needs to be considered. Distractions so common in many departments, are largely eliminated. Programs are carefully planned; yet informal.

If the above are the reasons for youth placing worship as the most valuable experience in camp, why cannot these same factors be considered in providing worship experiences in the church?

The department worship program itself is perhaps the best opportunity to teach appreciation of worship. The leaders of the department should be the first to realize this. Four years ago a group of young people met in a department for the first time in the basement of a church in Dayton, Ohio. It was very apparent that to a majority of those young people the whole service was a joke. Two years later, 120 young people in that same department craved the experience of the worship service in their Sunday morning meeting. The answer is simple. They grew into an appreciation of worship. From a check-up on the method used in that department, the following suggestions are offered:

Arrange chairs so that all the members in the department are close together, close to the piano, close to the leader, etc.

Visualize through quotations, pictures, posters, illustrations, the meaning of worship in the experience of the race. (At the time of Woodrow Wilson's death, the Dayton papers came out with an enlarged copy of the picture of an old Bible used by Wilson. At the bottom of the picture the following words were

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nted: "He read this book each day." e next Sunday morning that page of the per was on the bulletin board of the partment room.)

Make the service as practical and real possible through illustrations, poems, tures, talks, drama, etc.

Provide group participation in creating e worship program and in using it.

Make the programs thematic and as far possible seasonal.

Have a good hymn book and select the mns carefully in light of the theme and e group needs. Avoid using the same mns all the time. Tunefulness and ythm, climax and rich harmony are aracteristics of hymns youth like. ymns adapted for use as quiet music ve a valuable place in the religious velopment of youth. Avoid the shal-w, commercialized "religious pep song" "Since Jesus Came Into My Heart," "Brighten the Corner Where You Are."

Employ as many of the means of wor-ip as possible in each service.

eneral Suggestions for January

January is a month of resolutions. A ry worthwhile activity to carry back to the personal living and home life of e youth would be a "Personal Tryst" ogram for all the members of the de-rtment worked out by the worship mmittee. This program might cover l the days of January. Scripture, texts, oems, quotations, key questions, illus-ations, additional reading, could be ovided for each day. When finished ie program could be mimeographed and copy placed in the hands of each.

Emphasis through posters, the depart-ent assembly, through the class teach-s, and through sermons, would give the ovement a group consciousness. A rge church in the middle west has ac-mplished great results through this lan.

heme for the Month: The Choice of Choices

Quotation for the Month: "Through l the years, the yes and no of yesterday lded each to each make us what we are day. What we will be tomorrow is the m total of all these choices."—Slattery.

Text: "Choose ye this day whom ye ill serve."

Bible Story: "The Rich Young Ruler."

Hymn: "I Would Be True."

Picture: "The Rich Young Ruler."

(January is the month of resolutions. he theme for the month is chosen with his in mind.)

HEME FOR INTERMEDIATES: CHOOSING CHRISTIAN QUALITIES FOR MY CHARACTER

First Sunday: I Will Be Genuine
Second Sunday: I Will Be a Good Sport
Third Sunday: I Will Be Loyal to My Convictions
Fourth Sunday: I Will Possess Good Will
Fifth Sunday: The Choice of Choices

HEME FOR SENIORS: CHOOSING MY RELATIONSHIPS

First Sunday: Choosing My Environment
Second Sunday: Choosing My Friends
Third Sunday: Choosing My Book Friends
Fourth Sunday: Choosing My Play Activities
Fifth Sunday: The Choice of Choices

THEME FOR YOUNG PEOPLE: CHOOSING A STANDARDIZING INFLUENCE FOR MY LIFE

First Sunday: A Standard for My Personal Life
Second Sunday: A Standard for My Life Work
Third Sunday: A Standard for My Life Mate
Fourth Sunday: A Standard for My Home of Someday
Fifth Sunday: The Choice of Choices

INTERMEDIATE DEPARTMENT

Theme: Choosing Christian Qualities for My Character

Aim: In this first month of 1928 to help the boys and girls of the Intermediate Department to visualize some qualities of a Christian character. To provide opportunity in the worship experiences of the intermediates for as wide a range of response to as many situations as possible for the emphasis of some definite character traits as indicated in the aims suggested.

First Sunday: I Will Be Genuine

INTRODUCTION: Read first and second verses of "This Is My Father's World"

PRELUDE: Music of the Hymn, "This Is My Father's World"

(The purpose of this prelude is to give each intermediate an opportunity to awaken his "larger self." To Jesus the larger self was the Father.)

CALL TO WORSHIP:

Leader: That we might have strength of purpose; a desire for Thy loving care and help; a growing love for Thee, and a glowing heart,
In Unison: We come to Thee, Oh Lord.
Leader: To be free from self conceit and vanity and boasting, and from all the harms and hindrances of offensive manners and self-assertion.
In Unison: We come to Thee, Oh Lord.
Leader: To be true blue, faithful to a trust, always reliable; to be straight forward, taking no unfair advantage; to be fearless, daring to do the unpopular thing that's right; to be teachable under criticism; to be self-forgetful, affectionate.
In Unison: We come to Thee, Oh Lord.
Leader: To be a good seaman on a stormy day; to be free from the retort of irritation and the taunt of sarcasm; and to rise above all infirmity of temper and all idle words that may do hurt,
In Unison: We come to Thee, Oh Lord.
Leader: And to learn more of Thee, to see Thee in all Thy works; to have our hearts uplifted to new love, energy, and devotion; that we may be able to go forth in Thy strength to persevere through success and failure, through good report and evil report, even to the end of life's trail,
In Unison: We come to Thee, Oh Lord.

(Build the remainder of the program for this Sunday using the following suggestions.)

SCRIPTURE: The Story of Daniel, or I Kings 18:1-29, or Acts 7.

HYMNS:

"True Hearted, Whole Hearted"
"Keep Thyself Pure! Christ's Soldier"
"Forward! Be Our Watchword"
"Fight the Good Fight with All Thy Might"
"Love Thyself Last"
"Holy, Holy, Holy, Lord God Almighty"

QUOTATIONS:

"Have more than thou showest,
Speak less than thou knowst,
Lend less than thou owest"

"Be What you wish others to become."

"Have the Outside and Inside man tell the same story."

"To thine own self be true and it shall follow as does the night the day; thou canst not be false to any man."

"The secret of success is the constancy of purpose."

STORIES: Story of "Honest Abe."

(Gather stories of boys and men who were honest under trying circumstances.)

The story is told of a young missionary who was working in the jungles of Africa. One night he was speaking to a large group of natives about Christ and in his message he said, "Never before has such a man lived like Christ." And he said furthermore, "Never will a man live like Christ." The natives in one accord spoke up and said, "You are wrong, our friend, you are wrong—You are the man."

CLOSING COMMITMENT:

(Write on the blackboard until it is learned by the group.)

In Unison:

"To guard my health and keep my body fair
That I may stronger be, to do and dare.
To keep my mind unsullied, pure and free,
That truth and beauty may abide with me.
To be a friend and prove, from day to day,
Sincere and kind, at home, at work, at play,
To follow ever upward life's high quest,
And find, through knowing God, my very best."

Second Sunday: I Will be a Good Sport

CALL TO WORSHIP: (Use the one suggested for the month.)

SCRIPTURE: II Cor. 11:23-33.

HYMNS:

"We Would See Jesus"
"Fairest Lord Jesus"
"O Jesus, Prince of Life and Truth"
"O Master Workman of the Race"

QUOTATIONS: "Code of a Good Sport."[1]

1. Thou shalt not quit.
2. Thou shalt not alibi nor make excuses.
3. Thou shalt not gloat over winning.
4. Thou shalt not be a rotten loser.
5. Thou shalt not take unfair advantage.
6. Thou shalt not ask odds thou art unwilling to give.
7. Thou shalt always be ready to give thine opponent the shade.
8. Honor the game thou playest, for he who playeth the game straight and hard wins even when he loses.

"The good seaman is known in bad weather."

"Forlorn hopes test the stuff we're made of."

"Give the benefit of the doubt until the truth is fully out."

"It takes nerve not to pay back, and more nerve to overlook the wrong."

STORIES:

The story is told of three Oxford students who some years ago were climbing the Alps Mountains. According to the custom, they were tied together by a rope for the safety of all. They were climbing a very difficult place when suddenly two of them slipped and fell over the precipice. The third one suddenly grabbed a root. The weight of the two who were hanging over the precipice was too great for the root and it began slowly to give way. The third fellow was clinging to the root with his left hand and when he saw what was about to happen, he reached in his pocket with his right hand, took out his knife, opened the blade with his teeth, and let his two friends fall to the valley below. He himself was saved. Would you consider him a good sport?

In a war many years ago, a commanding officer was lying wounded on the battle field. At his side was a private who was also wounded. The officer looked at his companion who was in great pain and then turned and handed him his canteen and said to the private, "Take my canteen and drink, for your need is greater than mine."

Some years ago an Oxford student accompanied an explorer on an expedition to the South Pole. One day two of the men and this young student made a dash for the pole. They were lost in a terrible snow storm and wandered for days to find their way back to the boat. Each day they failed. One evening they were about to give up for they looked at their supply of fuel and food and discovered that they had just enough for one more day. The young Oxford student took his fuel and food from his pack, handed it to the two men, and said, "Take my share," and he quietly walked out of the little tent and went over the hill of ice. Two days later the two men with the help of the student's supplies, found their way back to the boat. After the storm was over, they went in search of the young man's body and found it over the hill frozen in the ice.

[1]American Magazine, 1921.

Third Sunday: I Will be Loyal to My Convictions

CALL TO WORSHIP: (Use Call to Worship suggested for the month.)
SCRIPTURE: Story of Joseph; Story of Ruth and Naomi; Acts 23:12-22.
HYMNS:
"Rise Up, Oh Men of God"
"God Send Us Men Whose Aim 'Twill Be"
"Lead On, Oh King Eternal"
"Stand Up, Stand Up, for Jesus"
QUOTATIONS:

"Be Thou faithful unto death, and I will give thee a crown of life."

"Loyalty is never for sale."

"The Ways to Judge the fineness of a Man:
1. By the strength of his ideals.
2. By the debt of his convictions.
3. By the height of his ideals."

"He was no flatterer or fair weather friend."

"You will not think any duty small if you yourself are great."

STORIES: Story of Nathan Hale.

A girl in a Dayton, Ohio, High School was voted the most coveted honor to be won by any girl in that high school. It is thought that this honor was given her by her classmates because she had to such a great extent the strength of her convictions. She was the only girl in a class of four hundred who did not dance. She was loyal to her convictions.

Fourth Sunday: I Will Endeavor to Have My Life Radiate Good Will

CALL TO WORSHIP: (Use the one suggested for the month.)
SCRIPTURE: Prov. 10:12; Ephesians 4:32; Acts 9:36-43; 1 Cor. 13.
HYMNS:
"We've a Story to Tell to the Nations"
"The Morning Light is Breaking"
"I'll Live for Him"
"Dear Lord and Father of Mankind"
"Love Divine, All Love Excelling"
QUOTATIONS:

"He's truly happy who makes others happy."

"Who wins if you copy your enemy?"

"No man is good unless others are made better by him."

"He who returns good for evil obtains the victory."

"Speak well of your friend; of your enemy, neither well or ill."

STORIES:
Of the way Jesus dealt with his enemies.
Edith Cavell
Jane Addams
(Include missionary stories.)

Fifth Sunday: The Choice of Choices

(Plan a quiet consecration service for this Sunday.)
CALL TO WORSHIP: (The one for the month.)
SCRIPTURE: Luke 2:52 and Ephesians 4:13.
TALK: The following thought might be suggestive: "I will choose the main highway instead of the detour. I will choose the things that last instead of the things that pass. I will choose Christ; the Christian Way of Life; the Uproad.
HYMNS:
"I Would Be True"
"Oh Jesus I have Promised"
OTHER SUGGESTIONS: Use the code again suggested for the first Sunday and close with this pledge:

The Upward Road

I will follow the upward road today,
I will keep my face to the light,
I will think high thoughts as I go my way,
I will do what I know is right,
I will look for the flowers by the side of the road,
I will laugh and love and be strong,
I will try to lighten another's load,
This day as I fare along.

—*Mary S. Edgar.*

REFERENCES:
October and November *International Journal of Religious Education*
Poems, Facing Forward, Morris and Adams
Anthology of American Poetry, Untermyer
Adventures in Habit-Craft, Schauffler
A Book of Prayers

SENIOR DEPARTMENT

Theme: Choosing My Relationships

First Sunday: *Choosing My Environment*
Second Sunday: *Choosing My Friends*
Third Sunday: *Choosing My Book Friends*
Fourth Sunday: *Choosing My Play Activities*
Fifth Sunday: *The Choice of Choices*

Aim: Seniors are living in the period of social emergency. They dream, see visions, and build hopes. They make friends; they fall in love. They find and choose new relationships and face the problem of adjustment to a larger and more complex environment. To help them make all these choices that will determine their relationships is the aim of this month.

Explanation: Study carefully the themes suggested for each of the five Sundays. Turn to a copy of the October or November *International Journal* to see a complete worship program worked out. Give much thought and prayer to each program. Build each program so that the fifth Sunday under the theme, "Choice of Choices" you may lead the seniors in a quiet, inner consecration to those ideals which they will use throughout 1928 as a guide in choosing their relationships. Study the following suggested materials:

A CALL TO WORSHIP FOR THE MONTH:

Prelude: "Fairest Lord Jesus" (Have large picture of Hofmann's "Boy Jesus" in front of room illuminated if possible.)

Leader:

My Father has need of the birds and the flowers,
A place for each beautiful tree,
And so, I am sure, in His wonderful plan,
There's a place and a mission for me.

So wherever I go, and in all that I do,
I crave the clear vision to see
My place in my Father's own plan,
His task and His blessing for me.

In Unison: O Master Workman! Help us in the choices we make.

Leader: Every experience I share becomes a part of me. A movie visualizing wrong ideals becomes a part of me. I know that character is largely the sum total of all the responses I make to life situations. The nature of these situations and responses will determine to a great extent my character. I will choose my relationships carefully.

In Unison: O Master Workman! Help us in the choices we make.

Leader: I know that I have certain gifts to guard as I go forth to my goal in life. I have a body pure and a mind unmarred, and a task to do if I only choose the right way to go. And so I choose today that loving Guide and Friend who walks beside and is the very end of my quest.

In Unison: O Master Workman! Help us in the choices we make.

Leader: I will prepare day by day be a worthy friend for I know that all human relationships, real friends is one of the most sacred possessio I will honor love for I know that who plays with love may lose it f ever. I will, day by day, in every w try to choose those ideals I want myself, my wife or husband of some and my children of someday. I try to live so fully at my best t those with whom I work or play m be better because I was present.

In Unison: O Master Workm Help us in the choices we make.

Leader:

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare.

I would be friend of all—the foe, the friendless;
I would be giving, and forget the gift.
I would be humble, for I know my weakness;
I would look up, and laugh, and love, and lift.

I would be learning day by day the lessons,
The Heavenly Father gives me in His Word;
I would be quick to hear His lightest whisper,
And prompt and glad to do the things I've heard.

—*Walte*

(This could be used as a solo.)

In Unison: O Master Workma Help us in the choices we make.

SCRIPTURE: Daniel 6; I Kings 22:1-3 Luke 10:38-42; Luke 24:13-32; Ru
HYMNS: "What a Friend We Have Jesus"
"I Would Be True"
"I Heard the Voice of Jesus Say"
"Jesus Calls Us, O'er the Tumult"
"Take My Life and Let It Be"
"O Master Let Me Walk With The
"This Is My Father's World"
"For the Beauty of the Earth"
QUOTATIONS:

Be good, sweet maid, and let who will be clever
Do noble things, not dream them all day long;
And so make life, death, and that sort forever
One grand sweet song. —*Kingsle*

"Liberty exists in proportions to wholesome straint." —*Webste*

"But evil is wrought by want of thought,
As well as want of heart." —*Hood.*

"That man may last, but never lives
Who much receives, but never gives."
Gibbin

"A friend is one with whom you can walk fo hour, neither saying a word and yet both b helped." —*Thorea*

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can. —*Weste*

Friendship is a chain of gold
Shaped in God's all perfect mold,
Each link a smile, a laugh, a tear,
A grip of the hand, a word of cheer.

As steadfast as the ages roll
Binding closer soul to soul;
No matter how far, or heavy the load—
Sweet is the journey on Friendship's road.
—*J. B. Down*

"Do you know, if you read this, that you ca read that—that what you lose today, you ca gain tomorrow." —*Rusk*

ILLUSTRATIONS:

A leader stood in a Five & Ten Cent Store ou and noticed a table with a lot of diamond rings Above the table was a sign "Nothing ver Girls passed by the table, picked up the rings, tur them, as they would, and put them back again. leader said to himself, "How like life!" Refle about it, he finally said to himself, "You know if want to buy a real gem, you go into a good jew

e, select a clerk you can trust; he takes you to the room, brings out the gems, gives you a glass to at them, but if the gem is a real one, he will not you touch it until it belongs to you." There are who look at life in terms of a ten cent dia- nd and those who look at it in terms of a real t.

. young man in speaking of a girl friend, said to ther young man, "Every time I am out with that , I am challenged to be at my best." What does r friend say of you?

FERENCES:
Jesus' Ideals of Living, Fiske
Recreational Leadership for Church and Community, Powell
International Journal of Religious Education
Hymnal for American Youth
A Book of Prayers
A Book of Poems

YOUNG PEOPLE'S DEPARTMENT

heme: Choosing a Standardizing Influence for My Life

First Sunday: *A Standard for My Personal Life*
Second Sunday: *A Standard for My Life Work*
Third Sunday: *A Standard for My Life Mate*
Fourth Sunday: *A Standard for My Home of Someday*
Fifth Sunday: *The Choice of Choices*

Aim: To help young people find a orking philosophy for their lives and choose a standardizing influence for eir lives is the aim of this month.

Explanation: Suggestions to guide the orship committee in building the wor- ip programs for the five Sundays in nuary are offered. Worship experiences can most to any group when they are anned and worked out by the group self. The themes are suggested, a Call Worship for the month is included, nd a variety of materials offered. Be- in early to plan your programs.

ALL TO WORSHIP FOR THE MONTH
(Select Prelude or some other form of introduction.)

Leader:

Be Strong!
We are not here to play,—to dream, to drift,
We have hard work to do and loads to lift,
Shun not the struggle,—face it; 'tis God's gift.

In Unison: Help us, we humbly beseech Thee, O Lord.
Leader:

Be Strong!
Say not the days are evil. Who's to blame?
And fold the hands and acquiesce—O shame!
Stand Up, speak out, and bravely, in God's name.

In Unison: Help us, we humbly beseech Thee, O Lord.
Leader:

Be Strong!
It matters not how deep intrenched the wrong,
How hard the battle goes, the day how long,
Faint not,—fight on! Tomorrow Comes the Song.[2]

In Unison: Help Us, we humbly beseech Thee, O Lord.

Leader: We would make our lives full and complete, beautiful and buoyant as we struggle toward fullness in living. We want our lives like a rollicking brook instead of a stagnant pool.

In Unison: Help us, we beseech Thee, O Lord.

Leader: We would be a lift to the world; not a load. We would be a Creator; not only a Consumer. We would do some helpful work in the world.

In Unison: Help us, we humbly beseech Thee, O Lord.

Leader: We would seek ideals for a life mate and for a home and live earnestly by those ideals ourselves.

In Unison: Help us, we humbly beseech Thee, O Lord.

Leader: "Chiefly, O Lord, we pray Thee give us knowledge of Thee, to see Thee in all Thy works, always to feel Thy presence near and to hear Thy call. Uplift our hearts to new love, energy, and devotion, that we may go forth in Thy strength to persevere through success and failure, through good report and evil report, even to the end; and in all time of our tribulation, and in all time of our rejoicing."

In Unison: Help us, we humbly beseech Thee, O Lord.

SCRIPTURE: Select scripture reading in keeping with the themes.

QUOTATIONS AND ILLUSTRATIONS:
These themes are treated so fully in literature that materials can be gathered easily for use as quotations and illustrations.

The worlds in which we live are two;
The world, 'I am' and the world 'I do'.
The worlds in which we live at heart are one,
The world, 'I am', the fruit of 'I have done'.
—*Van Dyke.*

Laid on thine altar, Oh my Lord Divine,
Accept the gift I bring today for Jesus' sake,
I have no jewels to adorn Thy Shrine
Nor any world famed sacrifice to make,
But here within my trembling hand,
I bring this will of mind—a thing that seemeth small,
And only Thou, Dear Lord, canst understand,
How when I bring Thee this, I bring my all.

Is your place a small place?
Tend it with care;
He set you there.

Is your place a large place?
Guard it with care;
He set you there.

What e'er your place,
It is not yours alone, but His
Who set you there. —*Ozenham.*

TALKS: Arrange for some timely talks on such subjects as:
"What is a Life Philosophy?"
"How Choose a Life Mate?"
"Home Ideals."

COMMITMENT SERVICE:
Make the fifth Sunday a quiet service of consecration to Christ and His program of life and service.

REFERENCES:
Jesus' Ideals of Living, Fiske.
Christianity at Work, Versteeg.
Stewardship in the Life of Youth, Wallace and Williamson.
Jesus and the Problems of Life, Weston.
Hymnal for American Youth.
Book of Prayers
International Journal of Religious Education

[2]Babcock's from *Poems, Facing Forward*, Morris and Adams.

ADULT DEPARTMENT PROGRAMS FOR JANUARY

*By Harry W. Deitz**

heme for January: "Go Forward"

"And Jehovah said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel that they go forward."
—Exodus 14:15

January is the beginning of the new ear. The year comes in on Sunday. his is a wonderful opportunity to start ight. It can well be the beginning of a ampaign culminating in Easter. There s an opportunity for renewed effort along ll lines of Kingdom building. The first tep, therefore, should be on New Year's ay.

The worship period should be opened ith music, preferably instrumental. his may be orchestra, piano, violin, or ther instrument.

The leader may wish to select opening entences such as "Stand up and praise he Lord your God, sing forth the honor f his name." This would be good for he first Sunday. Leaders will find other uitable sentences for the remaining undays if a different one is desired for ach Sunday.

There should be a general prayer in ach worship period, preferably near the beginning. The five prayers from Mr. Gibson's book *Services of Worship for Boys*, which are given for each Sunday, are suggestive material.

Each worship period might well be closed with silent prayer, the leader suggesting thoughts for consideration while heads are bowed. The leader may wish to change the order and ask for short sentence prayers, suggesting thoughts. The suggestions should be appropriate to the theme for the worship period for the day.

The closing prayer should be preceded by a short talk on some subject closely related to the theme of the day. The suggestions are given for each Sunday.

The following themes and materials are given as suggestions for each Sunday. Leaders may wish to substitute other selections.

First Sunday: (New Year's Day) A Go Forward Step

SCRIPTURE: Psalm 90

HYMNS:
"Come Thou Almighty King"
"Who is on the Lord's Side"
"March On, March On, O Ye Soldiers True"
"Lord for Tomorrow and Its Needs"

THEME FOR TALK: (General Theme) "Go Forward"

PRAYER:

God of the Years, our Heavenly Father, whatever the past may have been, whether of darkness, or light, joy or sorrow, we stand at the threshold of the new year, waiting expectantly and confidently for some message of hope and good cheer. Help us, we beseech thee, to break loose from the bondage of evil habits. Help us to be more ready to forgive. Teach us how to forget when we forgive. Keep us, O God, in our daily living from compromise with evil and help us, we pray thee, not only to see the straight clean way, but to dare to follow it unreservedly, through Jesus Christ, our Lord. Amen.—*Gibson.*

Second Sunday: Go Forward Through Study of God's Word

SCRIPTURE: Psalm 1:1-2; 19, and part of 119.

HYMNS:
"O Word of God Incarnate"
"Thy Word is Like a Garden, Lord,"
"Break Thou the Bread of Life"
"Our God, Our Help in Ages Past"
"Holy Spirit, Truth Divine"
"Wonderful Words of Life"

THEME FOR TALK: "The Need of Better Studying of God's Word"

PRAYER:

"O God, we thank thee for the truth of thy teaching. Thou hast taught us thy word and by unnumbered blessings how great is thy love for us. Help us this day, we pray thee, to hear thy word, to under-

*General Superintendent, Zion Reformed Sunday School, York, Pennsylvania.

stand it, and to bring forth fruit in word and deed for thee. O grant that nothing in us may, thorn-like, choke the good seed that would grow into fruitage. Keep us sensitive to the message of thy Word, instil within us a spirit of readiness to believe and to hear the high standards of thought and action set forth in thy Word, without lowering them to suit our needs. Make us teachable and thoughtful sons of thine, we ask it in the name of thy son, Jesus Christ. Amen."—*Gibson.*

Third Sunday: Go Forward Through Intercession

SCRIPTURE: Matthew 6:5-15; 7:7-11

HYMNS:
"Holy, Holy, Holy"
"Jesus Calls Us O'er the Tumult"
"I Need Thee Every Hour"
"What a Friend We Have in Jesus"
"Saviour, Hear Us, We Pray"
"Have Mercy Upon Me, O God"

THEME FOR TALK: "The Need of More Intercession"

PRAYER:

Almighty God, our Heavenly Father, we thank thee that thou hast made known unto us the way of prayer, that through Jesus Christ, our Intercessor, we may speak to thee and make known the desire of our hearts. Help us to be sincere in our prayers. Quiet, we pray thee, our doubts and give us that faith which will make our prayers effectual. Forgive us for the many times we have forgotten to pray. As we stop and count our daily blessings, may we remember thee, thou who art the giver of every good and perfect gift. Give us daily sense of thy nearness. We ask this in the name and for the sake of Jesus Christ, our Lord. Amen.—*Gibson.*

Fourth Sunday: Go Forward Through Greater Service

SCRIPTURE:
Ephesians 6:11-17
Romans 12:1-18
Philippians 2:5-11

HYMNS:
"Hark to the Sound of Voices"
"Lord Speak to Me That I May Speak"
"True-hearted, Whole-hearted"
"Who Is on the Lord's Side"
"I Love to Tell the Story"
"Take My Life and Let It Be"

THEME FOR TALK: "The Need of Greater Service"

PRAYER:

Help us, O Lord, to find our only success in giving our lives in service to thee and our fellowmen. May we be co-laborers with thee in the great uplift work of the world. We thank thee for bodies strong for service, for minds that are able to think out our work, to understand our duty. May our service not be half-hearted, but whole-hearted. Make us determined to do our best. Grant that we may hold our purpose strong to serve thee, yielding not to the temptation that would draw us away from thee. In Jesus' name we ask it. Amen.—*Gibson.*

Fifth Sunday: Go Forward Through Larger World-Wide Service

SCRIPTURE: Selections from the last chapters of Matthew, Mark, and Luke, and other scripture emphasizing the world-wide work.

HYMNS:
"Jesus Shall Reign Where'er the Sun"
"O Zion Haste"
"The Morning Light Is Breaking"
"Fling Out the Banner"
"Christ for the World, We Sing"
"We've a Story to Tell to the Nations"
"The Whole Wide World for Jesus"

THEME FOR TALK: "The Opportunity of World-Wide Work"

PRAYER:

Almighty God, our Heavenly Father, we thank thee for thy great love which encompasses the world. With thee there is no north or south, east or west. Speed the day when every knee shall bow and acknowledge thee as Lord of Lords and King of Kings. Give light to those who sit in darkness. May thine embassadors in every land be given strength to proclaim the Gospel of good news. May thy Kingdom come and thy will be done upon earth through Jesus Christ our Lord. Amen.—*Gibson.*

Some adult departments may wish to use the Apostles' Creed, Gloria, Collects, and so forth. These can be used in the beginning or wherever thought best. The main object is to prepare the participants for greater work through a progressive worship period.

JANUARY PROGRAMS FOR THE SCHOOL WITH COMBINED DEPARTMENTS

*By Verna Marie Vieth**

The New Year season with its time of resolutions is upon us. All of us will readily grant that such traits as honesty, faithfulness, reverence, cleanliness, generosity, courage, and so forth, are essential to Christian character. Often, in placing emphasis upon these perhaps major characteristics, we forget that there are others less outstanding and noticeable, but nevertheless essential in our every day dealings with our fellow men. Let us during this New Year season give thought to some of these and renew our resolves to be careful also in the little things.

The suggestions for each Sunday are centered about one such quality. All programs may be built upon the structure of the "type program."

Material to be repeated by the school or responses to be sung should be plainly written upon a blackboard or large sheet of cardboard and hung where the school can read the words. It is rearly satisfactory to depend upon the memory of the pupils for these things. The spirit of worship is lost in the effort to recall what comes next.

If preferred, the leader may give a one or two minute talk on the theme of the day during the teaching period and use the story as a part of the service of worship following the hymn.

Type Program

OPENING HYMN
ANNOUNCEMENTS
ASSEMBLY TEACHING PERIOD:
a. Teaching new hymns, responses, etc.
b. Talk on theme of the day with story to illustrate.

SERVICE OF WORSHIP
a. Prelude
b. Call to Worship
Leader: O give thanks unto the Lord for he is good.
School: For his kindness endureth forever, and his faithfulness unto all generations.
c. Read in Unison:

Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.
Thou shalt not hate thy brother in thy heart.
Thou shalt love thy neighbor as thyself.
Thou shalt not bear false witness against thy neighbor.
Thou shalt cherish no impure desire.
Thou shalt rise up before the hoary head, and honor the face of the old.
Resist not him that is evil:
But whosoever shall smite thee on thy right cheek, turn to him the other also.
And if any man take away thy coat, let him have thy cloak also.
And whosoever shall compel thee to go a mile, go with him two.
Love your enemies:
Bless them that curse you.
Do good to them that hate you;
And pray for them that despitefully use you, and persecute you.
Be ye therefore perfect, even as your Heavenly Father is perfect. Amen.

(Selected from p. 25 in "Orders of Worship" of the *Hymnal for American Youth.*)

d. Hymn
e. Prayer (on the theme for the day)
f. Response: (Spoken or sung by school): "Let the Words of my Mouth etc." (p. 24 *Hymnal for American Youth*)
g. Offering Service
Music while deacons gather the offering. As deacons bring the offering forward, school rises and sings, "We Give Thee But Thine Own."

Music for orderly passing to classes

First Sunday

Theme: Being Cooperative.
Stories:
"The Quails" (*Ethics for Children* or *Books of Goodwill, Vol. I.*)
"A Bundle of Sticks," (*Books of Goodwill, Vol. I.*)
"Brothers," (*Books of Goodwill, Vol. I.*)
"The Wonderful Palace" (*More Story Worship Programs.*)
"The Palace That Was Built by Music" (*Why the Chimes Rang and Other Stories.*)
"The Smithy" (*The Children's Story Garden,* or *Good Stories for Great Holidays*).
Hymns:
"God Send Us Men"
"Where Cross the Crowded Ways of Life"
"Ring Out the Old, Ring in the New"
"O God, Who Workest Hitherto"
"Love Thyself Last"

Second Sunday

Theme: Modesty.
Story: "The Flower That Jack Did Not Count." (*The Children's Story Garden.*)
Hymns:
"O Worship the King"
"O Lord of Heaven and Earth and Sea"
"When I Survey the Wondrous Cross"
"I Would Be True"

Third Sunday

Theme: Forbearance.
Stories:
"The Token" (*The Children's Story Garden*)
"The Plow" (*The Children's Story Garden*)
"Advertising for a Thief" (*Children's Story Garden*)
David Wins Thru Generosity (*Rules of the Game*)
Moc's Coals of Fire (*Rules of the Game*)
The Three Questions (*Books of Goodwill, Vol. I*)
Hymns:
"I Would Be True"
"Love Thyself Last"
"O God, Who Workest Hitherto"
"Believe Not Those Who Say"

Fourth Sunday

Theme: Kindness in Speech.
Stories:
"Scattered Seeds" (*The Children's Story Garden*)
"The Three Sieves" (*The Children's Story Garden*)
Hymns:
"Lord, Speak to Me That I May Speak"
"I Would Be True"
"O God, Who Workest Hitherto"
"Love Thyself Last"

Fifth Sunday

Theme: Self Control.

*Elmhurst, Illinois.

ries:
The Silver Mine" (*The Children's Story Garden*)
The Last Battle" (*The Children's Story Garden*)
ny good temperance story.

mns:
'Father in Heaven Who Lovest All"
'I Would Be True"
'O God, Who Workest Hitherto"
'God of Our Boyhood, Whom We Yield"
'Yield Not to Temptation"
'Dare to be Brave, Dare to be True"
'Thou Didst Teach the Thronging People"

Many requests have come in, asking t we give publisher and price for the ks named in these programs. The ks referred to this month are as llows:

ry Worship Programs, for the Church School year, by Jay S. Stowell, George H. Doran Co., $1.50

re Story Worship Programs, by J. S. Stowell, George H. Doran & Co., $1.75

hics for Children, by Cabot, Houghton, Mifflin Co., $2.00

oks of Goodwill, by F. B. Boeckel, National Council for Prevention of War, 532 Seventeenth St., N. W., Washington, D. C., Vol. I, paper 50c, Vol. II, paper, 75c

hy the Chimes Rang, Alden, Bobbs-Merrill Co., 75c

ie Children's Story Garden, Society of Friends, J. B. Lippincott Co., $1.50

od Stories for Great Holidays, Frances J. Olcott, Houghton, Mifflin Co., $3.00

ules of the Game, Lamberton, Abingdon Press, $1.00 net; $1.10 postpaid

It should be noted, however, that any ublishing house or book store will be ad to supply any books which may be sired. In ordering books it is alway st to give both author and publisher that no mistakes will be made in entifying the books.

HE CAN'T GO TO CHURCH, BUT SHE CAN READ

O tongue can tell the joy and comfort that comes to the hearts of the aged, the shut-ins and those far away as through ocal church paper they get a vision of the vice in the church, and in fancy hear the piring voice of the minister.

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. J. R. E.—Dec.

Give Books For Christmas

Make Christmas giving a lasting joy and something of real educational value. Here is a list of books that have pleased thousands of boys and girls.

For Children 3-6

AH FU: A Chinese River Boy

KEMBO: A Little Girl of Africa

THE THREE CAMELS: A story of India

ESA: A Little Boy of Nazareth

These books are similar in size and style to the "Peter Rabbit" books with a colored picture opposite each page of text. Tremendously popular. — **60 cents each.**

For Children 6-9

FRIENDS OF OURS—Elizabeth Colson

Charming stories in which Billy and Bertha discover the friends that make the various things they use. Attractively bound and illustrated.—**75 cents**

THE WORLD IN A BARN—Gertrude C. Warner

This is the new book that children are so wild about. A barn in a New England village proves to be a perfectly fascinating place when a group of children build the villages of children from Japan, China, the Philippines and Alaska. Illustrated both in color and in black and white.—**$1.25**

BOYS AND GIRLS AND FRIENDLY BEASTS—Mary Entwistle

Just such stories as its name implies. Illustrated.—**60 cents**

ON THE ROAD—Mary Entwistle

Adventures on a journey in India. Illustrated.—**60 cents**

For Children 9-12

MR. FRIEND O'MAN—Jay T. Stocking

Children love these allegorical tales of "Query Queer" and the "Wise and Wonder Man." Illustrated.—**60 cents**

THE HONORABLE CRIMSON TREE—Anita B. Ferris

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HABEEB: A Boy of Palestine—Mary Entwistle

A splendid story of home life in Palestine. Illustrated in color and with charming pen and ink sketches.—**80 cents**

STORIES OF BROTHERHOOD—Harold Hunting

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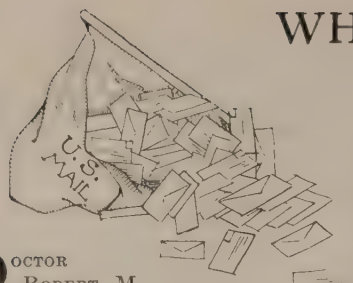

DOCTOR ROBERT M. HOPKINS attended an important conference on "The Most Effective Motives and Methods in Missionary Education" called by the Missionary Education Movement at Pocono Manor, Pennsylvania, October 4-6. Over a hundred leaders in missionary education were present, representing many of the missionary boards and departments of missionary education of the Protestant churches in America. There was manifest in this conference a growing conviction on the part of these leaders that missionary education is an integral part of the processes of religious education, and that the necessary steps should be taken in organizations and in the curriculum of religious education to accomplish this integration.

THE SAINT LOUIS Community Training School is in its fifteenth year. The first semester opened on October 3d and will close on December 19th, the second semester beginning January 9th and closing April 2d. The school is conducted under the auspices of the Metropolitan Church Federation and the faculty includes a number of the outstanding religious education leaders in Saint Louis.

MISS IONE HAYNES is the new Director of Children's Work for The West Virginia Council. She is a graduate of Gordon College of Theology and Missions, Boston, and in addition has completed her work in normal training. Miss Haynes comes to the West Virginia Council from the First Presbyterian Church, Wheeling, where she was Director of Religious Education.

DOCTOR E. A. OVERTON has accepted a position as head of the Department of Sociology in Morningside College, Sioux City, Iowa. He and his wife, Mrs. Grace Sloan Overton, will be greatly missed in Chicago circles, as they have contributed in many ways to all religious educational enterprises.

AT the next meeting of the General Assembly of the Presbyterian Church in the U. S. A., a plan will be proposed for a new order in the Presbyterian ministry, that of "Minister of Religious Education," requiring regular installation as in the case of a pastor.

THE Mississippi Sunday School Association voted recently to reorganize on the Council plan. A study of the situation is now being made with a view to carrying this action into effect. Cooperative work in both Mississippi and Louisiana has suffered severely as a result of flood conditions.

COLUMBIA UNIVERSITY in cooperation with the Greater New York Federation of Churches is conducting ten standard leadership schools for church-school workers located in different sections of Greater New York. All of these schools offer the standard curriculum prescribed by the International Council of Religious Education, and are conducted strictly in accordance with International Council requirements. The following editorial under the heading "Teaching Religion to Children" appeared in the New York Herald Tribune under date of October 9, 1927:

"There is no livelier branch of religion than the American Sunday school, and it is good news that the Greater New York Federation of Churches is cooperating with Columbia University in the education of religious teachers. Here is a field where the chief problem is not the pupil but the teacher. The natural interest of the boy and girl is unquenchable. The current difficulty is to find men and women capable of teaching classes competently.

"Interest in religion is alert. The period of cynical ignoring is past. The belief that science offered a substitute has vanished. The undergraduate of today is keen to study and understand the grip of the old religions. The effort to raise the standard of Sunday-school teaching is part and parcel of this reawakening to the realities of faith. Parents who themselves are doubters or uninformed should be glad to support this movement in behalf of intelligent teaching of the facts of religion."

THE National Tuberculosis Association and its fifteen hundred affiliated associations have this year chosen Santa Claus and his reindeers for the Christmas seal as a reminder that everyone during the Christmas season can give the gift of health. Since 1907 the penny Christmas seals have been used to support the work of stamping out tuberculosis. So effective has this work become that the number of deaths from this cause has decreased to the extent that about 120,000 persons each year have been saved to give and receive Christmas joys. The machinery for preventing and helping to cure tuberculosis is made possible by funds raised in the annual seal sales. Christmas seals, as they go out over the country reminding grown-ups and children that they all have a share in making the world healthier, form one of the most vital parts of the health program.

MR. J. C. PENNEY, president of the J. C. Penney company, and a member of the Board of Trustees of the International Council, was presented the degree of Doctor of Commercial Science by Boston University at the annual meeting of the trustees of the university.

MISS ESTHER WILLARD BATES has returned to the faculty of Boston University School of Religious Education after a year's leave of absence during which she has travelled and studied in Europe. She is professor of dramatic art.

THE Merrick County Council of Christian Education, one of the most vigorous auxiliaries of the Nebraska Council, recently dedicated an attractive building on the county fair grounds. The Council now has a permanent and commodious place for its extensive exhibits.

REVEREND JAMES C. MCMORRIES, formerly Superintendent of Sunday School Work among Negroes in the Atlanta Area of the Methodist Episcopal Church, is now chaplain and professor in the State Normal and Industrial College at Prairie View, Texas. This college has one thousand students with one of the best college plants in the South.

REVEREND CAREY M. YOUNG will begin his work as Superintendent of the Young People's Division of the Ohio Council of Religious Education on November 15. Mr. Young is a graduate of Wooster College and of the Biblical Seminary in New York City. He was a home missionary in North Carolina for several years, and has had extensive experience as a teacher and leader in various summer camps. Mr. Young has also taught in a Boys' School at Silver Bay, New York, and has had some experience as a pastor. He will take to his work with the Ohio Council a rich spiritual life, a thorough educational training, and a warm and buoyant appreciation of young people and their needs.

DEAN JOHN C. WHITE of Midland College, Fremont, Nebraska, has been elected General Secretary of the Nebraska Council of Christian Education. Mr. White has a fine educational and practical background for the task to which he has been called. He begins his work after the close of the first semester of the college year, 1927-28.

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THE CONGREGATIONAL Conference of Iowa has developed a questionnaire for use in religious education seminars and in conferences on religious education in district associations and local churches. It is an endeavor to center the discussion in such conferences on the vital problems which are facing the several churches represented, rather than allowing it to wander in desultory fashion over many things and nothing in particular. Rev. Royal J. Montgomery is Director of Religious Education for this Conference.

THE Child Study Association of America has issued a bibliography of selected books for parents and teachers. The list contains 100 titles, carefully classified by departments. For the first time this organization is including a list of books under the classification of *Religion and Ethics.* The pamphlet constitutes a splendid guide for those who are planning a systematic study in this field. Copies of this pamphlet may be secured at 10c each by addressing the Association at 57 West 74th Street, New York City.

HARPER and Brothers have purchased the major portion of the book publication of The Sunday School Times Company. The intention of Harper and Brothers to enlarge and emphasize their list of religious books, and the desire of The Sunday School Times Company to devote all its energies to periodical publications have made possible this transfer. The religious department of Harper and Brothers is under the management of Mr. Walter S. Lewis who for ten years was manager of the book department of the Presbyterian Board of Publication. Mr. Lewis came to Harpers in January after a broad experience in the field of religious publications in addition to many years' association in the general book trade.

THE Chicago Council of Religious Education and the University of Chicago college are cooperating in offering five downtown evening training courses during the autumn, winter and spring quarters which may be taken by teachers and church leaders for college credit. The courses offer a real opportunity for serious study in the field of religious education.

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An Introduction to the Study of The New Testament. By A. H. McNeile. Pp. 471. Price 18 shillings net. Oxford University Press, American Branch, 35 West 32nd Street, New York, 1927.

Much painstaking work has been done in recent years by New Testament scholars. The results of this study form the subject matter of many books. The author of this new book attempts to present in this one volume a brief conspectus of this material, such as will put the reader who is not an expert of a professed student in possession of the salient points. It is the author's aim to present in outline how the New Testament, as a whole, and each book in it, reached its present form, when and where each acquired canonical authority, the chief problems which a study of them raises—historical, literary, and textual, —and broadly, what each is about and what it contains.—*P. H. V.*

Old Trails and Roads in Penn's Land. By John T. Faris. Pp. 259. Price $5.00. J. B. Lippincott Company, Philadelphia and London. 1927.

Dr. Faris, who is well known as the editor of the publications of the Presbyterian Church, U. S. A., has also attained distinction through his volumes on travel. There is a real treat in store for those who dip into this enchanting volume on "Penn's Woods." He carries the history of each highway, each trail and each settlement, not only through the earlier years, but up to the very present. Interest is heightened through a profusion of beautiful pictures. The book is a storehouse of local history.—*P. H. V.*

The Wrestle of Religion With Truth. By Henry Nelson Wieman, Ph. D. Pp. 256. Price $2.50. The Macmillan Company, New York.

It is a pity that this helpful and stimulating book should have such an unfortunate title. There is no conflict between truth coming from realms however remote. The title suggests that religion and truth are in opposition. Perhaps he thinks of religion in general as in a struggle with certain phases and areas of truth, possibly a struggle to comprehend rather than to destroy.

There is real meat between the covers, however, strong, nourishing, palatable meat requiring Fletcherizing. The author's analysis of "The Present State of Religious Thought" is about the best we have seen. A thought-provoking chapter on "Habits and the Perception of God" is especially fine as are his elaborate definitions of "religion" and "truth."

There is a delightful and sometimes naive vein of mysticism running from end to end. This does not lead the author, however, to substitute ravings for reasons. He is evidently determined not to examine either truth or religion in a vacuum hence a good whiff of ozone every now and then.

The reviewer wants to read Dr. Wieman's book once more at least, which is his way of highly recommending it.—*R. D.*

Learning Religion from Famous Americans. By Ralph Dornfeld Owen, Ph. D. Pp. 279. Price $2.50. The Macmillan Company, New York, 1927.

A course in religious education for seniors, intended to require the same application and devoted spirit as other high school subjects. Religion and ethics are here closely linked with history. The course consists of 32 brief study outlines, and a series of source quotations for each character. The purpose is to show the deep religious beliefs and experience of those whom the pupil has learned to know well through his regular work in history. This course should create in the pupil's mind a presumption in favor of religion and a powerful suggestion as to its value, as well as give the student *information* on the religion of famous Americans.—*P. H. V.*

The Father of Little Women. By Honoré Willsie Morrow. Pp. 283. Price $3.00. Published by Little, Brown and Company, Boston. 1927.

A most interesting story of the life of A. Bronson Alcott, father of Louisa May Alcott. He was a man of unusual spiritual and intellectual ability. His keen insight and understanding of childhood are shown in his educational methods. Tragic disappointments followed every attempt to put his ideas and ideals into practice. Many of his methods were those of our most modern educators.

A recent writer states. "He was and is the greatest of all America's schoolmasters, a century ahead of his time, a genius who attempted to remake America's ideas of the function of education and whose idea, if drawn upon today, would save America's soul alive and stay the moral debacle that threatens our children's children. . . We have immediate and enormous need of such a genius today. Any teacher or parent cannot afford to miss an understanding of what Bronson Alcott tried to do."
—*G. D.*

What and Why in China. By Paul Hutchinson. Pp. 131. Price $1.00. Willett, Clark & Colby, Chicago. 1927.

Who has not wondered what it's all about in China? Let him read this book; Mr. Hutchinson has, in remarkably clear fashion, traced the developments in China which have led to the present situation. His own appreciation of China and the Chinese, born of first hand experience, helps one to see a real people engaged in a real struggle with a worthy goal in view.

P. H. V.

Adventures With Christ in Latin America. By George A. Miller. Pp. 198. Price $1.00. The Abingdon Press, New York and Cincinnati. 1927.

The missionary enterprise, according to Bishop Miller, must be based on Christ alone if it would succeed. The missionary is not primarily a mediator of a higher culture from a superior people, but one who lives and teaches the Christ-like life among a people whom he has learned to understand and appreciate.

P. H. V.

The Outlawry of War. By Charles Clayton Morrison. Pp. 300. Price $3.00. By Willett, Clark and Colby Chicago.

Out of the chaos and bewilderment of thinking on the peace problem into which many have come because of the various peace plans, this book brings orderly and sane convictions. It explains with remarkable clarity, simplicity, and directness, the meaning of "the outlawry of war." It shows how the process of outlawing war might be initiated, and that outlawry alone is capable of dealing a deathblow to Mars. The achievements and possibilities of "The League," "The World Court," "Locarno," and other peace agencies, are recognized, but the inefficacy of these for abolishing the institution of war is also made evident. The book maintains that war, a legalized institution, must be outlawed and declared a crime by international agreement. War must go the way of piracy, duelling and slavery, and it must go by common will of all peoples, with their plighted word as the only "sanction."

L. C. K.

The Organization and Administration of Playground and Recreation. By Jay B. Nash. Pp. 547. Price $4.00. By A. S. Barnes & Company, New York City. 1927.

Under such chapter titles as "The City Creates Problems," "Meeting New Demands," "Play and Recreation Objectives," the author provides a unique and thorough background to a program of recreation in the community.

In the twenty-six chapters besides the ones mentioned, there is a complete treatment of program elements and organization principles and details given. There is likewise a full discussion of leagues, tournaments, and so forth, together with suggestions for equipment and supplies.

The problem of the pre-school age and the post-school age is faced. Space is given to the part the home has in this program. The author goes into detail with a careful analysis of summer and winter programs and makes many suggestions in the way of practical articles.

In the appendix are a number of helpful extracts from the laws in a number of states regarding the problem of this book.

R. A. B.

Kin Chan and the Crab. By Berthae H. Converse and Mabel Garrett Wagner. Pp. 137. Price $.75. Friendship Press, New York. 1927.

This book is more than the ordinary missionary text book. It is a course in missionary training for the primary department. The first part of the book is given to stories of Kin Chan, a little Japanese girl. Part II is a course plan for conducting a missionary project. Worship material and suggested activities are included. It is not a detailed program to be used each session but a guide to teachers in making such a study a vital part of the child's life. It is the primary missionary book for this year.
—*G. D.*

Health Trends in Secondary Education. Pp. 153. American Child Health Association. 1927.

An exhaustive study of what fifty-three high schools are doing in health education. It is interesting to note that of the nineteen schools given highest rank six were private schools. Health is conceived in terms that go beyond physical wholeness to include "the highest physical, mental and spiritual possibilities of the individual." A desirable book for those interested in this field in a somewhat technical way.—*P. R. H.*

Our Japanese Friends. By Ruth Isabel Seabury. Pp. 144. Price $.75. Friendship Press, New York. 1927.

The junior missionary text book for this year. In addition to the story material and suggested enterprises there are worship services which have been prepared by Miss Elizabeth Harris. This is a reprint of *Our Japanese Friends* which was publishd in 1923 by the Woman's Board of Missions.

Bible Dramatics. By James Watt Raine. 372 pp. Price $2.00. The Century Company, New York.

A stimulating book for young people and young people's workers. Professor Raine discusses the elemental principles of dramatization so that any untrained group can proceed from the beginning. He illustrates with Bible narratives various kinds of tryouts, and clearly shows the steps involved in the development from a simple to a complicated, detailed production. He emphasizes the great possibilities for character development for young people through dramatization.

The Nations of the World. Prepared by the Faculty of the Public School No., Buffalo, New York. 46 pp. Price $.00. A. S. Barnes and Company, New York.

A pageant designed to show the contributions made by the different nations to the world to civilization. Not a missionary pageant.

Nason, the Blind Disciple. By Lydia M. Glover (Lydia Glover Deseo). 16 pp. Price $.25. The Abingdon Press, New York and Cincinnati.

A very effective Sermon Drama for a Sunday evening's worship service. Ten characters; two scenes in Easter week. Nason's blindness becomes a means through which one may more clearly discern the spiritual healing power of Christ. The use of this drama as an evening service might more effectively bring pastor and young people into sympathetic relationship and service.

God's Great Plan for Mankind. By Eva M. Stilz. 85 pp. Price $.75. United Lutheran Publication House, Philadelphia.

Teacher's Manual for the religious education text for weekday schools. It is the fourth book for the first year junior grade.

God's Great Plan for Mankind. By Eva M. Stilz. 69 pp. Price $.40. United Lutheran Publication House, Philadelphia.

Pupil's Manual for the religious education text for weekday schools. It is the fourth book for the first year junior grade.

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The Old Testament: An American Translation. By J. M. Powis Smith. Price, Cloth $7.50, Leather $10.00. University of Chicago Press, Chicago. 1927.

While written in modern English the authors have not fallen to the level of street language but safeguarded the high literary plane on which the content of the Old Testament moves. The object of making a translation in modern language is stated in the preface as follows:

"Why should anyone make a new English version of the Old Testament? With the Authorized Version of King James and the British and American revisions, to say nothing of unofficial renderings, have we not enough? This question may quite fairly be asked. The only possible basis for a satisfactory answer must be either in a better knowledge of Hebrew, or in a fuller appreciation of fundamental textual problems, or in a clearer recognition of poetic structures, or in such a change in our own language as would render the language of the older translations more or less unintelligible to the average man of our day. As a matter of fact, our answer must be found in all of these."

P. H. V.

The Student's Gospels. By Shailer Mathews and Edgar J. Goodspeed. Pp. 193. Price $1.00. The University of Chicago Press, Chicago. 1927.

A modern harmony of the gospels is a real need. This one uses the fresh vigorous English of the Goodspeed translation of the New Testament. It has been built upon the idea that the first three gospels, Matthew, Mark, and Luke, can best be taken together for making a harmony and that John can be used most effectively as a unit by itself; it is, therefore, placed by itself and not set in parallel columns with the other three; it presents Christ as interpreted by Christian experience.

P. R. H.

The Inner World of Childhood. By Frances G. Wickes, Introduction by Carl G. Jung. Pp. 372. Price $3.00. D. Appleton and Company, New York. 1927.

Another contribution toward the understanding of childhood. The volume is a study in analytical psychology, of the school associated with the name of Jung. The educational problems arising out of *fear, sex, dreams,* and the like, are set forth through cases, discussions offered toward their understanding, and suggestions given for their solution. Parents and teachers who have had some training in psychology will find this book helpful.

P. H. V.

Patricia's Problem. By Marguerite Murphy. Pp. 293. Price $1.50. Lothrop, Lee & Shepard Company, Boston. 1927.

The story of a senior high school girl who stands out against the rapid ways of her own set.

La-La Man in Music Land. By Colleen Browne Kilner. Pp. 32. Price $1.50. Lothrop, Lee & Shepard Company, Boston. 1927.

An odd little character, "La-La Man," journeys through a fanciful music land, introducing boys and girls to the tiny tots and other personages of that kingdom. The verses acquaint young readers with the knowledge all children should have of music, while the illustrations create in the very small child a desire to study music at an early age. Printed in two colors.

The Pageant of America, 15 volumes, Yale University Press, New Haven, Conn.

The story of America in pictures. The original struggles and adjustments of a great people have been woven into a rich tapestry of great deeds. Over 10,000 pictures are used in this set, and the text is presented in the form of captions interpreting the pictures. The history of America is presented from many aspects besides the political, including art, architecture, drama, industry, education, religion, and others.

The readers of the Journal will be interested to know that Volume 10 of this set, entitled "American Idealism," and covering the spiritual progress of America through religion and education, has been prepared by Professor Luther Allen Weigle of Yale University.

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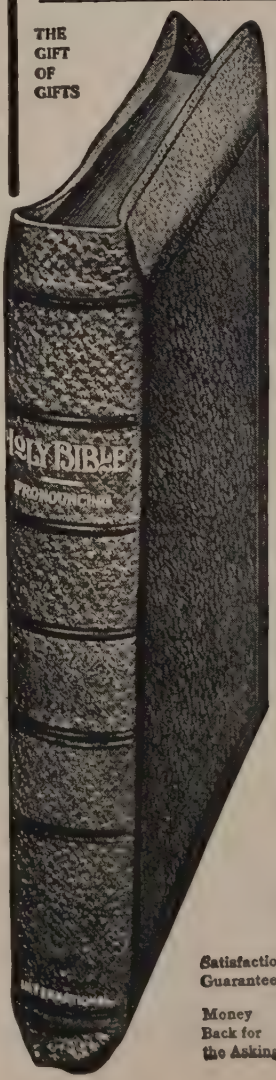

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How We Got Our Denominations. Stanley I. Stuber. 218 pp. Price $1.00. Association Press, New York.

A concise statement of the development of the church from Christ to the present day. About one half of the book is given to the development of the church in America—the beginnings and distinguishing marks of 24 denominations. For individual or class use.

The Sacred Scriptures. Concordant Version. Pp. 383. Price Pocket Edition, Embossed Cloth Cover $1.00, Illuminated Leatheroid $1.50. Leather, Gold Edges and Title $2.50. Concordant Publishing Concern, Los Angeles. 1927.

This version gives the text in Modern English, using in many instances the terms that are rather uncommon from the standpoint of usage. In many plans there is a bold departure from the King James or the Revised Version. In making their claims for this Version, the editors say that its renderings are based upon laws of language rather than on the authority of scholars, translating each word in harmony with all of its contexts. There is obviously some question whether the critical reader will be impressed either with the method or the results as seen in this volume. The translation may be interesting to the discriminating reader for comparison with other Versions.

Star Bright. By Laura E. Richards. 294 pp. Price $1.75. L. C. Page and Company, Boston.

A sequel to *Captain January*. Those who have already made the acquaintance of "Star Bright," will welcome this story of her, which is the author's answer to many requests to "tell us about Star Bright when she grew up."

Books Received

Snowden's Sunday School Lessons, 1928. By James H. Snowden. Pp. 384. Price $1.25. The Macmillan Company, New York.

The Union Lesson Guide and Golden Textbook. Pp. 38. Price 6c each, $5.00 per hundred. American Sunday-School Union, Philadelphia, Pa.

The Superintendent's Guide. By Harry Edwards Bartow. Pp. 67. Price 35c. American Sunday-School Union, Philadelphia, Pa.

Job. By James McKechnie. pp. 141. Price $1.50. George H. Doran, New York. 1927.

Two Girls and Two Treasures. Agnes Miller. Pp. 317. Price $1.50. Lothrop, Lee & Shepard Company, Boston, Mass.

Sarah's Dakin. By Mabel L. Robinson. Pp. 271. Price $2.00. E. P. Dutton & Company, New York.

The Allens and Aunt Hannah. By Clara D. Pierson. Pp. 290. Price $2.00. E. P. Dutton & Company, New York.

The Secret of Scared Acres. By M. Jacqueline Gilmore. Pp. 330. Price $1.50. Lothrop, Lee & Shepard Company, Boston, Mass.

The Four-Year-Old's Story-Book. By Kathleen P. Stone. Pp. 159. Price $1.50. Lothrop, Lee & Shepard Company, Boston, Mass.

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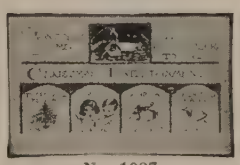

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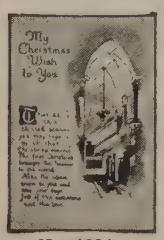

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"They"

(Continued from page 17)

David was approaching seventeen when he came home for the holidays. He greeted his homefolks with something like this,

"Hello mother, look at this! Honor Roll in everything. I've been right down to good, honest work.

"By the way, mother, do you remember Dorothy? I've asked Dorothy if I may write her a letter or two while she is away. She said she would answer them. Was that all right, mother?"

IF THE INCIDENTS in this article have given you anything to think about, perhaps you will agree that actual situations from the experiences of present-day boys and girls in relation to their parents, may be very valuable in discussion groups for parent education. Maybe if we could see ourselves as our children are going to see us after a while, we would change quite a few of our customs and ways, our scale of values and the emphasis we place upon the "little everyday, commonplace experiences" in our homes. After all, if we haven't time to help our children find God as we walk along the way together, how indeed shall we succeed in giving them a guiding line into that abundant and joyous life which we like to call the good life.

Adventures in Habit-Craft. By Henry Park Schauffler. 164 pp. Price $1.25. The Macmillan Company, New York.

Principles of Religious Education. By Emme and Stevick. 285 pp. Price $1.00. The Macmillan Company, New York.

Shug The Pup—The Story of a Real Dog. By Feza M. Reynolds. Pp. 127. Price 70c. Beckley-Cardy Company, Chicago, Ill.

Animal Pets From Near and Far. By Anna Bogenholm Sloane. Pp. 110. Price 70c. Beckley-Cardy, Company, Chicago, Ill.

The Brother Bears and Other Stories. By Anna Williams Arnett. Pp. 125. Price 70c. Beckley-Cardy Company, Chicago, Ill.

Peter Had Courage. By Claude M. Fuess. Pp. 327. Price $1.75. Lothrop, Lee & Shepard Company, Boston, Mass.

A Boy of the Old French West. By Orison Robbins. Pp. 284. Price $1.75. Lothrop, Lee & Shepard Company, Boston, Mass.

Crannell's Pocket Lessons for 1928. By Philip Wendell Crannell, D.D. Pp. 213. The Judson Press, Philadelphia, Pa.

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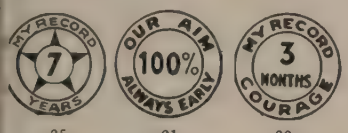

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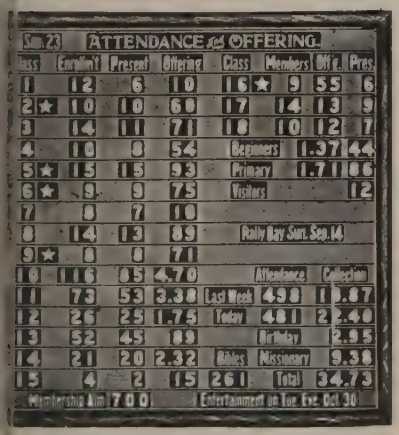
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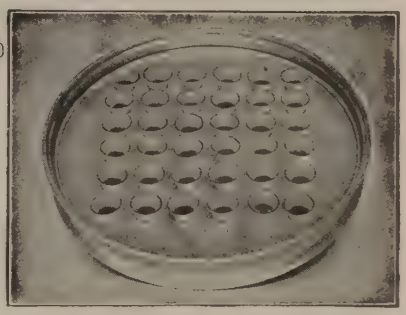

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Our Children's Toys

(*Continued from page 9*)

WHAT is to be said, then, of those games that are saturated with the war spirit, and of toys that have no associations except those of battle? If a toy cannon shooting down toy soldiers takes its place in a child's playroom alongside of trains, telephones and filling-stations, will it not tend to create the impression in a slow and subtle way that one is just as normal an activity of life as is any of the others?

THERE are people, of course, who believe that war is a normal human experience—unfortunate, perhaps, but none the less normal. I am not in sympathy with that point of view. I believe that war is not only unreasonable, un-Christian and abhorrent, but that it is also abnormal. And as such I should like to see its lurking shadow driven away from the play of childhood.

Because play has value as a reflection of normal activities it constitutes in turn a preparation for the activities of life. It is not like the recreation of business and professional men at the country club. It is in quite a different category. The serious writers on play, from those who have propounded the well-known "theories' to those who discuss it more casually, have found it to be a vital factor in moral and intellectual growth. Why should we permit the play of children to lead them into attitudes and viewpoints that we do not want them to have?

To many a reader this will seem like a trifling thing indeed. But when we analyze educational method and practice we find it to be made up of elements that seem trifling in themselves. Whatever has any importance at all in the field of habits, ideals, mind-sets, and attitudes must be transferred in our thinking from the realm of the trifling to the realm of the significant.

WE ARE hearing much today about education for world-mindedness and education for peace. All too much of it concerns adults or perhaps the student group. No, not too much! But all too seldom do we think of education for peace and for world brotherhood as it relates to children. That needs to become a focal point for the efforts of peace educators.

Whatever tends to give children the thought of war as a normal part of human experience, to be discussed in the same matter-of-fact way that we should discuss baseball or the radio, should be condemned. They should grow up with war in the category of experiences which they do not imitate nor reflect nor dramatize, and thus no longer as an activity in the realm of the normal. Children's toys are not the only matter of concern, but they are nonetheless a good place to begin.

DEAN CHARLES R. BROWN

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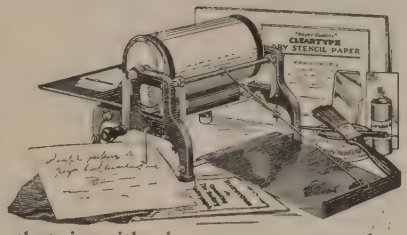

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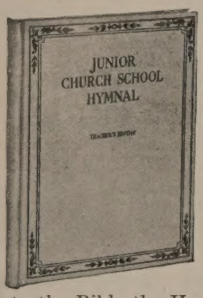

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Pictures in the Home

(*Continued from page* 14)

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Note: The foregoing is merely suggestive of what may be had in pictures that are purely Biblical. Many other pictures of religious import as "The Angelus" will, of course, be used. For the very small child pictures which touch his experiences will be interpreted to him. Certain Jessie Wilcox Smith pictures and those by Tappan as well as those by Millet may be used. The Holy Grail pictures from the Boston Library are wonderful for adolescents. The sets by Copping and Tissot are fine illustrative material, as are also the beautiful books by William Hole. Study the various catalogues and you will discover many lovely things which cannot be mentioned here.

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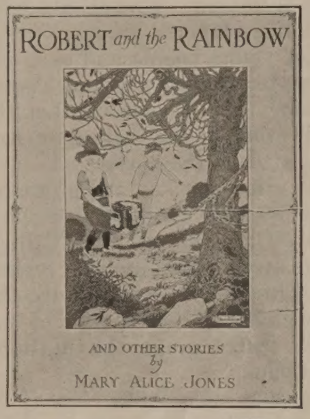

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DORAN BOOKS

What Will You Do With Christmas?

(*Continued from page* 11)

time of holidays in the public schools, a time when young people are home from college and therefore a time when parties and entertainments are particularly appropriate. The church school should take advantage of this opportunity for realizing the benefits which are recognized as inherent in this form of activity.

Attempt to do away with the idea that children come to church parties to receive. Even if they come from homes where the Christmas giving is limited, let them feel that in some way they are giving Christmas happiness to others. This should be especially emphasized with more favored groups.

Let young people and even children help make the plans for the parties and share the responsibility of making them a success. Let them plan goodwill for each other in the making of happiness for every one who attends the party.

At some place on the program plan for a brief program of story and song to emphasize the real meaning of the Christmas season. Do not let Santa Claus obscure Jesus. Make a little ceremony of the hanging of the Christmas stockings with the money on the tree. Have a happy combination of fun and serious purpose. While seated around the tree talk about where the gifts are to go.

In some communities it may be possible to invite as guests to the party a group of foreigners and so share in expressions of goodwill. If possible invite the foreigners to contribute their share to the party by giving native dances or portraying Christmas customs in their own countries. If such groups are not in the community, let young people have an International Christmas by wearing costumes of different nations and each national group putting on a portrayal of native Christmas customs and songs.

Christmas Dramatization

WHILE pageantry and dramatizations are appropriate for any time of the year it is true nevertheless that most churches make their first venture into these fields at the Christmas time. The natural love for participation in plays and entertainments should be taken advantage of. It is not necessary that every piece of drama work be a major undertaking for the entire church. Often a simple pageant or dramatization for the sake of a particular department or group is just the thing which will help most in bringing about the spirit of Christmas.

A. For children, *Children of the Christmas Spirit**, a delightful dramatization showing Christmas customs in different countries and aiming to develop international goodwill or other appropriate material.

B. Let the young people's group work up some such charming play as *Why the Chimes Rang* and present this as their Christmas offering of goodwill to the church. Give the play on a Sunday evening, or on any other evening, at an early hour, so the children can see it. This play could also be given at a joint Christmas gathering of the entire church school. To enjoy it thoroughly all the children's groups should be prepared by having the story told to them before they see the play. Use an original dramatization or the one by Elizabeth McFadden, published by Walter H. Baker Company, Boston, Mass. This play makes a splendid climax for such a Christmas program in its simple portrayal of goodwill in the heart of a little boy who was glad to sacrifice to show his goodwill to others.

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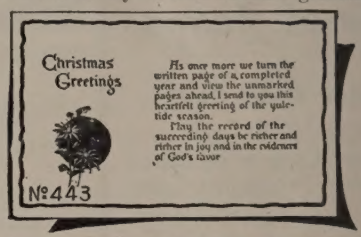
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